

THE
CHRISTIAN SPECTATOR.
New Series.

VOL. I.]

JULY, 1827.

[No. VII.

RELIGIOUS COMMUNICATIONS.

HISTORICAL SKETCH OF THE PULPIT.

DURING the first two centuries, religious instruction was given to those who were looking forward to the ministry, by lectures; and to the people mostly in private houses. Every distinguished presbyter and bishop had a catechetical lecture which all who chose, attended. The method of preaching on the sabbath, so far as we can ascertain, was rather that of expounding. Considerable portions of scripture were read and explained. The stateliness and formality of pulpit instruction were not then known. Cecil thinks arch-bishop Leighton's commentary on Peter is the best specimen we have of primitive preaching. Origen, who flourished in the 3d century, was the first who introduced the practice of selecting a single text as the subject of a discourse. He dealt much in abstract and philosophical disquisitions. With him a text was little more than a starting point; for he wandered much in the mazes of speculation. Houses for public worship were not generally erected till the fourth century. From the middle of the third century, vital religion began visibly to decline, special seasons of the out-pouring of the Spirit became less frequent. In the east, this was owing in a great measure to the spread of error, occasioned by the prevalence of a false philosophy. In the west, prosper-

ity operated upon the corruption of the heart, discipline was relaxed, and the purity of the church was lost in proportion to its splendour. Persecutions also were frequent and violent, so that the prominent bishops and presbyters were employed in refuting error, or defending the oppressed. This gave a character of bitterness as well to their preaching, as their writings. From the 5th, to the 16th, century there are few materials from which we can derive any authentic history of the pulpit. Preaching degenerated into cold metaphysical disquisitions. The subtleties of the school-men supplanted the simple truths of the gospel. The gloom and ignorance of monasterism quenched the light and chilled the fervor of piety. This long period of time for want of good writers may be compared to desolate wilds, in crossing which, the weary traveller is doomed to spend whole days, without meeting one object attractive enough to relieve the unvarying picture of lonesomeness and sterility. It has often been justly observed, that no literary loss is more hopeless than that of historical records. At the Reformation, the pulpit became the seat of truth and holiness. The thunders of one world shook the very centre of the other: the deep sleep of error and superstition was effectually broken; and the arrows of the Spirit, which are the truths of the gospel, became

sharp in the hearts of the king's enemies. The pulpit in Germany, France and England, was occupied by men who wielded a mighty influence—a power went out from it that shook the foundations of spiritual and political tyranny. Since the Reformation, the pulpit has been regarded as an engine of immense power. The more unpretending and humble its occupants, the stronger is its hold upon the public mind, and the wider is its influence over the community. "An enlightened, holy, and powerful ministry," says an able writer in a London Review, "is one of the greatest blessings that can enrich the Christian church. It is the best security against error, and a spirit of delusion: it annihilates sectarian prejudices where they exist; and keeps them at a happy distance where they have never been indulged. By its mighty operation, good principles are widely diffused and luminously displayed in the consistent and blameless deportment of those who are brought under their influence."

Further light will be thrown upon this subject by giving the character of the different preachers in the several eras of the church.

The *Apostles* enjoyed advantages in the miraculous gifts and powers which were peculiar to themselves. Their preaching was accompanied with the Holy Ghost sent down from heaven. Their immediate successors were men of great simplicity and surpassing excellence. If we may judge from what are termed the epistles of Ignatius, Polycarp, Clement, and others, we should say the character of their preaching was hortatory rather than argumentative. They made a very free use of the language of scripture, so that their sermons must have been pervaded with deep piety and a heavenly "unction."

During the first centuries the church was so entirely one, so uni-

ted in interest, so kept together by persecutions and the surrounding darkness, that prominent men gave a character to the age in which they lived. If therefore, we can ascertain what was peculiar and distinguishing in a few eminent preachers we can judge of all the rest. We shall mention some who stand out to notice in the 2nd century.

Justin Martyr, was educated a Platonist. That he was an able preacher is proved by his *Apologies*. He is rather known as a controversialist, than as a pastor and divine.

Irenæus, was sound and judicious. He had more of the spirit of the Apostles. He laboured sometime as a missionary among the Gauls. He was located at Lyons, and exerted a wide influence. To a mind of a high order, was added an extensive acquaintance with the scriptures, as is proved by his book against Heresies. He seems to have been intent upon building up the kingdom of Christ.

Tertullian, the first Latin Father, was a profound scholar. He had a most inquisitive mind. He travelled extensively to glean from every source all possible knowledge of the "traditions" of the Apostles. We are indebted to him for much valuable information respecting the first usages of the church. He lacked in evangelical spirit. He secularized religion. His writings had rather a stoical, than a Christian appearance. His influence was salutary, though not wholly unexceptionable.

Clemens Alexandrinus, was of a philosophical cast. He corrupted some of the doctrines of the gospel. He was one of Origen's instructors. The three last mentioned Fathers were men of great research, and of deep study. They had an influence in blending philosophy with religion. What the church gained in erudition by their labours, it lost in simplicity and moral power. Their preaching was with the enticing words of man's wisdom, the

faith that resulted from it therefore, stood rather in the wisdom of men than in the power of God.

Origen is a distinguished name in the third century. Very early in life he manifested a boldness of character which shrunk from no danger, and an energy of soul which was equal to any enterprise. He had an acute mind, but unfortunately his taste for allegory and metaphysical subtleties, led him astray from the purity of truth; and it is doubted whether he, on the whole, did not rather injure than benefit the church by his writings. He possessed an adventurous spirit which could not be restrained within proper limits: he sought to explore regions on which the light of the sun of righteousness had not shone.

Cyprian, Bishop of Carthage, "preclare et venerabile nomen!" flourished in the middle of the third century. In consequence of the spread of error and the prevalence of a taste for philosophy, falsely so called, vital religion began to decline; and the special influences of the Holy Spirit very sensibly were withheld.

He was a professor of oratory, a man of wealth, and unquestionable talents. His conversion took place as he was reaching the high noon of life. He lived but about thirteen years after that. "How Cyprian conducted himself in his ministry, who is sufficient to relate?" says Pontius, his deacon and biographer. He distributed his wealth to the poor; the love of Christ was the ascendant principle of all his actions. "In him," says a historian, "we see a man of business and of the world, rising at once, a phoenix in the church; no extraordinary theologian in point of accurate knowledge, yet a useful practical divine, an accomplished pastor, flaming with the love of God and of souls and with unremitted activity spending and being spent for Christ

Jesus." "Cyprian's spirit in interpreting scripture was more simple and more accommodated to receive its plain and obvious sense, than that of men who had learned to refine and subtilize." He revolutionized the whole of Africa ecclesiastically. His energy, simplicity, and influence were such, that during his ministry, he gave a new aspect to the visible church. "Before Cyprian's time, Africa appears to have been in no very flourishing state, with respect to Christianity. Within twelve years, he was the instrument of most material service in recovering many apostates, in reforming discipline, and in reviving the essence of godliness." The character of his preaching is easily ascertained; it was plain, original, and highly evangelical. The truth came warm from his heart, and it possessed the potency of a two edged sword. His success was unrivalled in that age.

We cannot forbear to mention *Gregory* of Neo-Cæsarea, the metropolis of Cappadocia. He studied under the direction of Origen. He settled in his native city, which was large and populous: and such was his zeal, and so untiring were his efforts to promote the salvation of sinners, and such the favour he obtained in the sight of God, that he was enabled to say at the close of his ministry, "when he came here, he found only seventeen Christians, and that he left only seventeen idolaters. "The wonderful success that attended his ministry," says the historian, "was owing to a marvelous outpouring of the Holy Spirit. In no particular instance was the divine influence ever more apparent since the apostolic age."

Athanasius of Alexandria stands pre-eminent in the fourth century. He was a man of sound mind, and of great discernment. As he was the constant object of persecution by the Arians, his writings throughout have a bearing against that here-

ry. His exposition of the doctrines was clear, but he seemed not sufficiently imbued with the *Spirit* of truth. He possessed great influence, his firmness was unshaken, his piety unquestionable. As a preacher, he was nervous, sensible, and convincing. He was wanting in the unction which is indispensable to the highest kind of pulpit eloquence.

An able and successful opposer of the prevailing heresy, was raised up by Providence in the west, the illustrious *Ambrose*, of Milan. He was a distinguished civilian, and sustained a high character as Judge. He was chosen Bishop much against his will; such was his modesty that he took every method to avoid an acceptance of the office. He was at length prevailed upon to yield to the strong solicitations of his friends. By his labours Arianism was expelled from Italy. "It pleased God to convey to *Ambrose* that fire of divine love and genuine simplicity in religion, which had very much decayed since the days of *Cyprian*: he was instrumental of preparing the way for another great effusion of the Holy Spirit. The character of *Ambrose* is above all praise. He was noble and affectionate; he possessed so much of the spirit of the first *Elijah* who reproved *Ahab*, and of the second who reproved *Herod*, that he shrunk not from the ungracious duty of withstanding and reproving even emperors who offended. He was an eloquent and powerful preacher. His mind was tinged with superstition; and his simplicity was corrupted by his attachment to the fanciful writings of *Origen*. *Augustine* speaks in the most honourable terms of *Ambrose*, as a pious and eloquent man. To him, under God, he was indebted for deliverance from dangerous errors. *Hilary* and *Basil* surnamed the great, are venerable names. The latter particularly, was distinguished for indefatiga-

ble industry, and great spirituality. A spirit of deep piety breathed through all his discourses and writings. *Basil* was one of those who formed the rules of monastic discipline, which were the basis of all those superstitious institutions, which afterward overrun the church.

From the latter end of the third century to the former part of the fifth, there was a gradual declension of godliness. The great cause is to be sought in the character and preaching of the clergy; they became carnal and inefficient. Forms and not Christ was the subject of their discourses. Towards the close of the fourth century, God raised up several powerful advocates of the truth.

Chrysostom, Bishop of Constantinople, was the great luminary of the fifth century. He wrote with uncommon plainness and vigour in support of the doctrines of grace. As a preacher, he has perhaps never been excelled. His hearers were wont to say, they had rather it should not rain, than that *Chrysostom* should not preach. He was an able divine, he possessed a profound understanding, a chaste and vigorous imagination, a fertile genius, popular talents, and extensive erudition. To these were added a boldness and manliness of character, which gave him a decided advantage over any of his contemporaries. He was a man of great breadth. His doctrines and method of preaching rendered him obnoxious to the vicious and great, and he fell the victim of persecution and tyranny.

Augustine, whose wonderful conversion and deep religious experience gave great interest to his preaching and writings, flourished in the fifth century. "Perhaps from the day that *John* the divine died," says *Dr. Lawson*, "there has not been a greater man in the church than *Augustine*."

His previous habits of teaching were of great use to him after his introduction into the church. He possessed an intellect of the first order. His understanding was fully subdued. He was evidently raised up as an eminent instrument in divine providence, to elevate the standard of piety, and to bring back the church to the knowledge of the fundamental doctrines of grace. His zeal to preach the gospel was invincible. His great force lay in his humility. The success of his labours is to be ascribed to his prayers and the plain truths he taught. He studied profoundly the writings of Paul. If he did not understand so clearly the doctrine of justification, he seems to have exhibited fully the doctrine of depravity,—the necessity and entireness of the change effected in the heart by the Holy Spirit. Predestination, in his view, was a doctrine which followed experimental religion as a shadow follows the substance. "By the irruption of the Vandals, the Roman Empire was on all sides dissolving, at the time of Augustine's death; and its fairest provinces in Africa, fell into the hands of barbarians. But the light which, through his means, had been kindled, was not extinct; for, as it depended not on the grandeur of the Roman Empire, so neither was it extinguished by its decline. For more than a thousand years the light of divine truth, which here and there shone in individuals, during the dreary night of superstition, was nourished by the writings of Augustine, which, next to the sacred scriptures, were the guides of men who feared God."

Gregory the First, Bishop of Rome who died 604, was a distinguished man and exerted a wide influence. Though somewhat infected with the errors of the Roman Church, he was in the main correct in sentiment and of most

exemplary piety. No man in any age ever gave himself more sincerely to the service of the church, and the benefit of his fellow men. It was through his instrumentality that missionaries were sent into Britain. He made every effort to revive rigid, disciplined, evangelical religion. He aimed particularly to elevate the ministerial character. He possessed great simplicity and gentleness, and preached the gospel with great plainness and zeal.

We mention with peculiar satisfaction, *Bernard*, who lived in the 12th century. Though at first devoted to the severe austerity of the monastic life, he gradually learned to correct the harshness and asperity of his sentiments. Such was his character for piety and talents that his word became a law to nobles and princes. He possessed an astonishing power. His eloquence was most commanding, his sincerity and humility were eminent. "No potentate," says the historian, "either civil or ecclesiastical possessed such *real* power, in the Christian world." He acknowledged that he was wholly indebted to divine grace for his success. "The talents of Bernard in preaching, were doubtless of the first order. He possessed that variety of gifts, which fitted him to address either the great or the vulgar."

We shall close this brief view of the character and preaching of the Christian Fathers, with an extract from Fenelon. "I cannot finish this article" he says "without saying a word of the eloquence of the Fathers. Certain enlightened persons do not do them exact justice. They judge of them by some hard metaphor of Tertullian, by some inflated period of St. Cyprian, by some obscure figure of St. Ambrose, by some subtle chiming antithesis of St. Augustine, by some quibble of St. Chrysologue. But we must have regard to the depraved taste of the times in which the

Fathers lived. The spoiling of the taste began at Rome a little after the time of Augustus. Even the studies of Athens were discarded when St. Basil and St. Gregory of Nazianzen went there. Intellectual refinements had prevailed. The Fathers, instructed by the bad orators of their times, were led away by the influence of public opinion and the prevailing taste: even the wise seldom had independence enough to resist.

They did not think they were permitted to speak in a simple and natural manner. A taste as vitiated in relation to speaking as to manners and dress prevailed. Following this mode, it was not necessary to speak, it was necessary to declaim. But if one will have patience to examine the writings of the Fathers, he will see in them things of great value. St. Cyprian has a magnanimity and a vehemence which resembles that of Demosthenes. We find in St. Chrysostom an exquisite judgment, noble images, a sensible and admirable morality. St. Augustine is altogether sublime and popular. He discusses the deepest subjects in familiar language. He is bold and impressive—he interrogates, he causes himself to be interrogated, he replies: it is a conversation between himself and his hearers. Comparisons come apropos to dissipate every doubt. He sometimes descends to the plainest language of the populace in order to address them. St. Bernard was a prodigy in a barbarous age. We find in him delicacy, elevation, sense, tenderness and vehemence. We are astonished at the great beauty and grandeur shown in the Fathers, when we think of the age in which they wrote. We pardon Montague for some boasting expressions, and Marot for using an ancient tongue, why will not one overlook faults in the Fathers, the pride of their times, especially when there is found in their writings such pre-

cious truths expressed in the strongest language?"

We come now to the period of the Reformation. A revolution so extensive and so truly wonderful as that must be traced to a mighty cause. It was none other than the truth of God, made effectual by the teaching of the Holy Spirit. Men qualified for their great work were raised up—*Wickliffe*, *John Huss*, and *Jerome of Prague*, did not live in vain.* The light of truth shone through them, and the surrounding and succeeding darkness could not wholly extinguish it. Though these orbs set on the same side of the horizon on which they rose, other minds were illumined by them; and a day dawned, which, though often obscured by storms, still gathers brightness, and will end in millennial glory.

Luther, like the word he preached, was a fire and hammer to break the rock in pieces. The character of *Luther* as a preacher we may learn from authentic sources. While he was bold, and energetic, he was evangelical. The great doctrine on which he expatiated was that of justification by faith, nor was he deficient in exhibiting all the great truths of the gospel. To his labours as a preacher and a defender of the Reformation, were added the duties of a Professor of Divinity in the university of Wittenberg.

Zuinglius was a preacher of distinguished excellence. He was more correct than *Luther* in his theological views, nor was he less decided and persevering. He has been

* Referring to the first of these, says the elegant Author of "a Ramble in Germany" in connection with the honourable mention of the two last, "The Englishman reflects, with no less gratitude, on the memory of the great *Wickliffe*, his countryman, and regards the immense power of human influence with delighted awe." "How solemn is a residence in this world, when we can trace through five centuries, and among countless millions, the effects of what one conscientious priest thought, uttered and wrote, during a brief human life!"

called "the brightest ornament of the Protestant cause."

Melancthon had more learning than *Luther*, but was timid and unbelieving as to many measures adopted. His life, by *Cox*, presents him in an amiable light. He wrote with great elegance, but the feebleness of his constitution left him but little energy to combat the errors and enemies of his time.

Calvin, a host in himself, is a man who has been, perhaps, more praised and more stigmatized than almost any other. That he was a great man and a profound scholar, no one with any justice, can pretend to deny. His "institutes" are an imperishable monument of his talents and theological knowledge. They are characterized by purity of style and force of argument. His "commentary" is one of the best extant, and considering the age in which it was written, the number of useless learning and false glosses that obscured the scriptures—we are surprised at the clearness of his views and the correctness of his interpretations. He studied the Bible upon his knees. He was an eloquent and powerful preacher.

Nor must we omit "the intrepid *Knox*, rude as the bleak climate which gave him birth. Having formed with *Calvin*, at *Genoa*, the strictest friendship, and adopted all his opinions respecting church government, he returned to his native land; and with his rough eloquence, and hardihood that knew no fear, he bore down all opposition, overturned the whole popish hierarchy, and established the Presbyterian government in its stead, to which the church of Scotland still adheres." *Knox* always preached with the fear of God before his eyes. He observed of himself that "he never entered the pulpit without trembling." He trembled under a sense of the office he sustained and the weight of the message he was to deliver.

There was one period in which the French pulpit was filled with men of the highest grade of excellence. "The subjects," says *Le Harpe*, "in which eloquence was carried to the highest degree of perfection, in the age of *Louis XIV.* were without doubt, those of sermons and funeral orations."

"It has been said," observes a French critic, "that *Bossuet* was the only truly eloquent man in the age of *Louis XIV.* This without doubt appears extraordinary; but if eloquence consists in seizing strongly upon a subject, in knowing all its resources, in measuring its extent, in connecting all its parts, in causing idea to follow idea with impetuosity, and feeling to succeed feeling, in being hurried away by an irresistible power and in communicating this rapid and involuntary movement to others; if it consists in painting with sprightly images, in enlarging and astonishing the soul, in spreading through a discourse a feeling which mingles with each idea, and which gives to it life: if it consists in creating vast and deep expressions which enrich the language, in pleasing the ear by a majestic harmony, in having neither a fixed tone nor manner, but in always adapting both to the occasion—sometimes going along in a calm and imposing grandeur—then suddenly shooting forward and raising himself yet higher, imitating nature irregular and grand, which sometimes embellishes the order of the universe even by disorder itself, if such is the character of sublime eloquence, who among us, has ever been as eloquent as *Bossuet*? Who has ever spoken better of life, of death, of eternity, of the times?—But what distinguishes him most is the ardour of his feelings; the girding up of his whole soul to the object before him. His style being but the representation of the movement of his soul, his elocution is rapid

and strong." Since the selection and translation of this, we have seen a discussion of the merits of this great preacher in the last Edinburgh Review. The Reviewer is not disposed to give him *all* the praise, which is rendered to him by his countrymen. He, however, assigns him a high place among pulpit orators.

Massillon, in the article referred to, is spoken of in the highest terms. He doubtless ranks among the greatest men of his age. He wrote with more taste and care, but with less freedom and power than *Saurin*. The latter in our view was one of the greatest preachers of any country or time. He had a great deal too much of the metaphysical subtlety of the school-men, and of the learning of the Rabbies. But there is a richness and compass in his arguments, an impetuosity and force in his style: an honesty and earnestness in his manner, which few have equalled.

"*Bourdaloue*," says Le Harpe, "was the first who always exhibited in the pulpit the eloquence of reason. He knew how to substitute it for the faults of his contemporaries. He learned of them the proper style for the gravity of a holy minister, and sustained it throughout his numerous sermons. He put aside the show of vain citations from the ancients and the little researches of his wits. Solely penetrated with the spirit of the gospel, he treats a subject deeply, disposes of it with method and searches into it with vigour. He is conclusive in his reasonings, sure in his course, clear and instructive in his results; but he had little of what are called the great parts of an orator, which are oration and elocution. He was an excellent theologian, a learned catechist rather than a powerful preacher. Although carrying conviction with him, he wanted that feeling which renders conviction efficacious."

Blair thus speaks of *Bourdaloue* and *Massillon*. "It is a subject of dispute among the French critics, to which of these the preference is due. To *Bourdaloue*, they attribute more solidity and close reasoning; to *Massillon* a more pleasing and engaging manner. *Bourdaloue* inculcates his doctrine with much zeal and piety. *Massillon* has more grace, more sentiment, and in my opinion every way more genius. He discovers much knowledge both of the world and of the human heart; he is pathetic and persuasive: and upon the whole, is perhaps the most eloquent writer of sermons which modern times have produced."

Much has been said against the eloquence of the French school as inducing a false test for ornament and declamation, but there is little doubt that ministers are deficient in the help that is borrowed from the resources of worldly rhetoric.

We shall now mention some of the English divines whose preaching and writings have produced the deepest impressions on the world. *Latimer* and *Ridley* were great and good men, who preached with great power, and sealed their sincerity with their blood. Bishop *Jewell*, who lived in Elizabeth's time, was a man of no ordinary character. He educated Hooker, the author of "*Ecclesiastical Polity*." "He had a mind," says a writer in the *London Quarterly*, "of such strength that it could bear continual tension without losing its elasticity." Archbishop *Usher*, Bishop *Burnet*, Archbishop *Tillotson*, and *Jeremy Taylor*, were men of rare excellence. Though differing in the character and strain of their preaching, they were among the first of the foremost rank of the ministers of the Established Church. Of a more recent date we might mention *Home*, and *Toplady* and *Romaine*, who were more evangelical and, we think,

much more eloquent.* Among the dissenters are many splendid names. *Barrow* was among the first of English preachers. "We admire," says Robert Hall, "the rich invention, the masculine sense, the exuberantly copious, yet precise and energetic diction, which distinguish this writer, who, by a rare felicity of genius, united in himself the most distinguishing qualities of the mathematician and the orator. We are astonished at perceiving in the same person, and in the same composition, the close logic of Aristotle combined with the amplifying powers of Plato." Still he was deficient in the peculiar principles of the gospel, and represented Christianity too much as a mere code of morals. *Howe* was more evangelical, yet more prolix and intricate. *Howe* had "a noble orb of soul." He was a truly great man, and his preaching was with demonstration of the Spirit and with power. *Owen* was erudite, deep, and yet spiritual. Though a controvertist, he maintained a heavenly frame of mind; and his writings are among the richest treasures of truth. *Charnock*, with more propriety than *Jeremy Taylor*, may be called "the Shakspeare of divines." He possessed a bold and vigorous imagination, and a wonderful fertility of genius. His works are rich in thought and evangelical sentiment. *Baxter*, a flaming preacher of Christ, is second to none of all the British clergy. Though a dying

man all his days, he exerted a powerful influence. He was truly as an angel of God to the churches. *Whitfield* and *Wesley*, should not be omitted in the list of eminent ministers of the New Testament. They were instrumental of a second Reformation. Evangelical religion was revived by their preaching and labours. The former was perhaps never excelled in a powerful, spirit-stirring eloquence. God went with him. Like *Isaiah* his lips were touched with a living coal. The latter was a man of great mind: he was a master-spirit, and laid the foundation of one of the wisest and most efficient agencies that has ever been brought to bear upon our species.

Of the *Scotch clergy*, we have time to do little more than mention the names of some of those great and good men. The history of that pulpit would furnish ample materials for a whole article. Of *Knox* we have already spoken, nor can we speak too highly. With the simplicity of a child he united the heroism of a martyr. *Melville* was like him. O what a noble line has been raised up on that consecrated spot. Speak we of the *Erskines*; they were high souls. They knew, and loved, and preached the truth. *Boston* and *Brown* were eminent men; so were *Moncreif*, and *Walker*, and *Wishart*, *Macknight*, and *Davidson*, and *Blair*. Their learning, and talents, and piety, have been matter of praise in all the churches.

Nor can we devote as much space to *American divines*, as we at first intended. The *Mathers* of Boston were distinguished for their piety, and extensive erudition. In that city of the pilgrims have flourished a race of men, who, for moral power, deep knowledge of the scriptures, and exemplariness of life, have had few equals in the world. *Coleman*, and *Prince*, and *Cooper*, were men of eminent gifts

* Says a writer in the Quarterly, referring to Dr. Fayre, "He betook himself to the study of the English divines, (referring doubtless to those of the establishment,) in whose works, sounder philosophy, truer wisdom, stronger reasoning, and more enlarged views of all the momentous concerns of human life, are to be found, than in any other language, or in any other class of writers. There he found arguments which convinced his judgment, and truth which sanctified his heart."

and of distinguished character. Stoddard and Edwards of Northampton, were stars of the first magnitude. Of the latter so much is known in both hemispheres, that little need be said, and yet we could wish to see a clear and full developement of the secret power of his writings. His preaching has never been thoroughly analyzed. No man since Calvin has produced so great an impression upon the Christian world. It appears to us that he brought to the study and to the exhibition of truth a heart and head wholly devoted to God, and sanctified by the Spirit. He *saw* eternal things and presented them just as they appeared to his mind. He dug down into the unsearchable riches of Christ, and brought up truth so pure and holy that his hearers felt they were listening to a messenger from another world. We have seen those who heard him, and have witnessed in many not very remotely the wonderful effects of his preaching.

Bellamy, West, and Strong, were of the same school: they are justly considered as among the fathers of New-England. Their metaphysical turn of mind gave an air of abstractedness to their writings, and lessened their interest. *Lathrop* and *Dwight* were prime men. The latter will be known as a scholar, a divine, and an instructor of youth, wherever the English language is spoken. He possessed a mind of such depth and accuracy, of such amplitude and energy, that there were few subjects he did not investigate—few fields he did not explore, and “*nil tetigit quod non ornavit.*” *Davies* of Princeton, who died at the age of thirty-six, has been pronounced by high authority, “probably the most eloquent and accomplished pulpit orator that our country has ever produced.” While a preacher in Virginia, he exerted an immense influence, simply by his zeal and unquenchable love for

souls. *Witherspoon* was an able divine, and a powerful preacher. Some of his sermons are among the very first in the language. The one on the “Deceitfulness of Sin” evinces a strength of intellect, a knowledge of the heart, and of the world, which will secure a place among the productions of any age. Many others might be mentioned, who, by the light of their example, and the power of their preaching, have been extensively useful in building up the kingdom of the Redeemer.

Of the comparative effect of doctrinal and moral preaching we can say, at this time, but little. The discussion of this subject would have more pertinancy, and would be better understood in England than in this country. By *doctrinal* preaching, we mean a prominent exhibition of the peculiar truths of the gospel: by *moral* preaching, and enforcement of the ethics of the Bible. There is a way of preaching the doctrines which renders them a dead letter. Every doctrine in the Bible is based upon some important fact, and is designed to produce a moral impression. Where the duties of the gospel are not enforced by considerations drawn from the doctrines, they will be ineffectual. There are some remarks in a late work of Robert Hall very much in point. “There arose at this time” (referring to a period just subsequent to the Reformation) “a set of divines, who, partly in compliance with the popular humour, partly to keep at a distance from the Puritans, and partly to gain the infidels, who then began to make their appearance, introduced a new sort of preaching, in which the doctrines of the Reformation, as they are usually styled, were supported by copious and elaborate disquisitions on points of morality. From that time, the idea commonly entertained in England of a perfect sermon, was that

of a discourse upon some moral topic, clear, correct, and argumentative, in the delivery of which the preacher must be free from all suspicion of being moved himself, or of intending to produce emotions in his hearers: in a word, as remote as possible from such a method of reasoning on righteousness, and temperance, and judgment, as should make a Felix tremble. This inimitable apathy in the mode of imparting religious instruction, combined with the utter neglect of whatever is most touching or alarming in the discoveries of the gospel, produced *their natural effect* of extinguishing devotion in the church."

The *moral* preacher insists on the fitness of things, the excellency of virtue: he addresses himself to the self-love of mankind, and shows that virtue and religion are conducive to personal happiness. The *Evangelical* preacher goes further: he unfolds the plan of redemption; makes a new appeal to the heart; awakens its most generous feelings; constantly presents *that* into which angels desire to look: and beseeches by the mercy of God, by the blood of a Saviour. The very principles of philosophy, properly understood, would lead to the conclusion that the latter would be the most successful and powerful preacher. The one may excite admiration, but can never reach the spring of action; the other may fail to gratify a fastidious taste, but will awaken a deep and heart-felt interest.

To the Editor of the Christian Spectator.

THE orderly and decent performances of all the public offices of religion is enjoined by the Scriptures. It is necessary also to the highest satisfaction and profit of the devout worshipper, and helps to conciliate the respect and win

the attention of others. Churches furnished with the fullest suit of forms and directions for the celebration of public worship, find it difficult, however, to secure to all their religious assemblies, the full benefit intended by their liturgies and rubrics. It is not strange then that churches, without any such established and obligatory forms, should, along with the manifold and great benefits of this freedom from restraint, sometimes suffer from the want of judgment, or taste, or experience in their ministers, left so much as they are to themselves in these particulars.

To these general reflections I have been led by witnessing, frequently, in the celebration of the Lord's Supper, one or two things not entirely suitable—I would rather say not entirely to my liking; for I would not speak strongly against that which is done by so many of more experience than myself.

One thing I would gladly see omitted is the pretty common practice of addressing the communicants while the officers of the church are distributing the bread and the wine. This is always a great interruption to me. I want those few moments to myself. I think every communicant must want them. During every other part of the exercises he is called upon to follow the train of another's thoughts—the train of ideas presented in the prayer, the exhortation, the thanksgiving, the presentation, and the hymn. But on such an occasion every man wants to be left a little while to himself. He wants to dwell on some particular views that happen to interest him particularly. He has private matters of his own to think about; his *own* particular faults to confess and deplore, and pray against; his *own* matters of thanksgiving to mention; his *own* petitions to offer; his *own* friends, his parents, perhaps, or

his child, or his partner, to intercede for. There are few, I am persuaded, who would not gladly, very gladly, have at their own disposal the few minutes taken up in the distribution of the symbols.

It would seem as if these little pauses must be very desirable to the minister also who officiates. And let him not deny himself these short opportunities for attending to his own private devotions, and for collecting his thoughts, the better to go on with his official duties, from a mistaken opinion that these moments are peculiarly favourable to the production of religious impressions, and too valuable to be left unfilled by some solemn monition, or some cheering reflection. Nothing can be so impressive at this moment as silence. Nothing else can so much favour each man's own endeavour to rise up to the proper state of devout and happy contemplation; and, if any are so dull as to have nothing of their own to occupy them, nothing else can be so likely to prove useful to them, as the sight of what is doing around them.

For a minister of the gospel to undertake to help out the designed effect of this remarkable celebration, by any thing he can say, while we are actually eating and drinking the body and blood of our crucified Saviour, is a piece of presumption that ought to surprise us. It is often exceedingly painful to me. I now always attempt to stop my ears to what he says; and my own minister I have besought not to continue the practice—I beseech all others not to continue it without carefully considering anew its propriety and utility.

In the tone of feeling that runs through the remarks and exhortations heard on this occasion, I have often found myself ready to desire some change. That tone is too apt to be *severe*. There is too *exclusive* an endeavour sometimes

to excite ideas of the *solemn* and *awful* kind. The occasion is, to be sure, serious and solemn; and serious and solemn language and thoughts become it. But the rite was instituted in commemoration of an event, which, however melancholy, and gloomy, and awful in itself, is the foundation of all our hopes; and is most intimately connected with all that is most satisfactory and joyful in our condition. There are doubtless hypocrites in the church, deceivers and deceived. There are real Christians that need warning more than consolation. But some ministers confine themselves too much, on such occasions, to such members of the church; and, perhaps, even such might be more profited, certainly the more serious and exemplary members would be more comforted and benefited, if more space was given to the more cheerful topics connected with the general subject.

Too much attention, it seems to me, is sometimes given to the *speculators*. It is becoming very much the practice in many places, for a part of the congregation to remain in the house during this celebration; and this practice is studiously promoted by many ministers and others. Of the propriety of this I do not now speak. But there is danger, I have thought, that the minister may have them too much in his thoughts. They often compose a very respectable and influential portion of the congregation. He may well feel the most lively interest in their spiritual welfare; and the danger is that he will suffer his thoughts, and perhaps his prayers and addresses to have more reference to them than he ought. For, it should be remembered, the celebration is a celebration by the church; one of its most peculiar and exclusive religious acts. The undivided attention of all should be given to it. Yet I have heard a long and direct address to the

spectators made between the administration of the bread and wine—a most unreasonable interruption. If any thing is said to the spectators, or in reference to them, it should certainly be after the celebration is entirely over;—after even the hymn;—otherwise it is either a part of the celebration, or an interruption to it. If it is a part, by what authority is it added; if it is an interruption, by what authority is the exercise broken off before its completion? Either is a kind of profane meddling with Christ's own most solemn institution. It might, perhaps, be best of all to say not one word to the spectators; to leave the scene itself to speak its own language. And if any thing can be profitably added, let it be when the congregation is next assembled.

I was lately a little disobliged by having the hymn and the benediction both postponed until after the usual collection was taken up for the expenses of the church. This interruption also ought to have been avoided.

E. R.

BIBLIACA,—No. I.

GEN. iv. 23, 24: “And Lamech said unto his wives Adah and Zillah, Hear my voice; hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.” In respect to this passage, it may be observed that the words of Lamech as they stand in the original, are constructed in a metrical form, and exhibit the earliest specimen of the Hebrew canticle any where to be found. This remark will remove the idea that *two* different persons are spoken of; as nothing is more common in Hebrew poetry, than

such repetitions or duplications of the same sentiment, in slightly varied expressions. The true sense then of the passage will depend upon a correct explication of the force of the particle *ל* connected with the substantives. That this is in many instances equivalent to *propter* or *for*, any one may be convinced by consulting Noldius. See Lev. xix. 28. “Ye shall not make any cuttings in your flesh for the dead” (*לנפש—propter mortuum.*)

The following then may be given as the meaning of the passage: Lamech informs his wives that he has slain a young man *for* his wounding, i. e. on occasion of a just provocation, having been himself hurt and wounded, and his life endangered. He had therefore slain his antagonist in self-defence. The deed consequently was of a far different character from the murderous act of Cain, who had slain his brother without provocation. So that if Cain, notwithstanding his crime, experienced divine clemency, and no one could offer violence to him without meeting with sevenfold vengeance, surely *he* might expect that whoever should undertake to avenge the blood which he had spilt in his own defence, would be punished with seventy times the severity of the other.

The suggestion of Gussetius is here worthy of notice, who supposes that Lamech might have been more emboldened to promise himself impunity, from the use of the newly formed weapons and instruments of brass and iron, which his son Tubal had recently invented.

Psalm lxxiii. 10, 11. “Therefore his people return hither, and (or, when) the waters of a full cup are wrung out to them. And they say, How doth God know? and is there knowledge with the Most High?” The true import of these

words, in the connection in which they stand, it is somewhat difficult to ascertain. Perhaps the following liberal paraphrase may justly represent the scope of the Psalmist. "Therefore, seeing that the wicked flourish in the earth, the people of God themselves are sometimes tempted to *return hither*, i. e. to adopt the conclusion that God has no care of human affairs. Especially is this the case, when they are in trouble, and the waters of a full cup are wrung out to them. Under these trying afflictions they are ready to say, even the saints themselves, *How doth God know, &c.* Can it be possible that he takes cognizance of the proceedings of men—that he governs the world—when such persons as these, the ungodly and the wicked prosper in the world, and increase in riches?" This interpretation is confirmed by the fact that the word *return* in Scripture, is sometimes equivalent to *changing one's mind—to coming to another conclusion*—especially in respect to moral conduct. See Mal. iii. 18.

As to the expression which occurs in the 4th verse of this psalm, אֵין חַרְצוֹת לָמוֹת—*there are no*

bands in their death—the literal rendering is, *there are no cords to their death*. This is perhaps equivalent to saying that they were exempt from those pains and diseases which remind man of mortality, and serve as a band, cord, or chain, to draw him gradually downwards to the grave. On the contrary, their strength is firm—they are in perfect health; and to all appearance have no tendencies towards dissolution.

1 Cor. xi. 21. Καὶ ὅς μιν πινῶν, ὡς ὅς μεθύει. We may observe that the Corinthian church has been wronged by the charge of drunkenness commonly brought against them from the English translation. For

the original word does not always in the N. T. signify what we call *drunken*, as we may see by comparing the use of it here, with the import of the same word in the history of our Lord's turning water into wine at the marriage in Cana of Galilee. John ii. 10. "Every man at the beginning doth set forth good wine, and when men have *well drunk*, then that which is worse." Seeing no Christian will readily suppose that the Lord wrought a miracle to give good wine to drunken men, it is evident it can mean nothing more in this passage than *well refreshed*. So also in Corinthians, as it stands in opposition to *being pinched with hunger*, it can mean nothing more than being plentifully supplied with meat and drink; so plentifully, as might have sufficed both for them and their hungry brethren, had they kindly invited them to eat. As it was customary for them when they came together in one place, to eat the Lord's supper, to bring food from their own private stock, which it seems some of them did not set forth in common, the apostle is here charging them not so directly with the crime of sensuality, as with a gross transgression of the law of brotherly love. GLAS.

Latter part of a Discourse on the Privilege and Duty of Possessing the Word of God. Translated for the Christian Spectator, from the Thirty-eighth Bulletin of the Protestant Bible Society of Paris. June, 1825. By Jacob Porter.

Previous to the general meeting of the Protestant Bible Society of Paris, its committee had invited the venerable Consistory of the Department of the Seine, to do them the favour of giving notice of this anniversary from their pulpits, and of recommending the Institution anew to the

attention of the faithful. Upon this invitation, the Consistory deliberated, and M. pastor Juillerat was charged with delivering a sermon particularly on the Biblical work. It is from this sermon, which was delivered in the chapel of the Oratoire, on the Lord's day, March 6, that we present to our readers the following extracts.

The things that are revealed belong unto us and to our children forever.

MOSES.

It is we above all, reformed Christians, who are authorized to say with Moses and the ancient Christians, The things that are revealed belong unto us and to our children forever. It is especially to us that it belongs to place, with pious reverence, in the midst of our families the word of God.

When we hear it spoken of, even from our infancy, it is represented to us as the gift of God, as an inalienable property, which none has a right to take from us, and which we ought to preserve even at the peril of our lives. We are taught to read it, there to learn our origin and our destination, our privileges and our hopes, our duties and our happiness ; we treasure up in our youthful memories its sacred truths and its precepts ; we learn thence, to draw the holy weapons necessary for defending ourselves against the enemies of our salvation, and the triumphant replies that we ought to make to those that ask us the reason of our belief ; it puts entirely and unreservedly into our hands an invaluable privilege, the enjoyment of which, sanctified by prayer, enables us and accustoms us, from early life, to know our spiritual wants, and choose for ourselves the supplies that they require. When we enter our temples, it strikes our eyes at once, placed by the chair of truth, in the view of all the people ; soon it is addressed to our ears, it fixes our attention, it captivates our minds, which never fail there to

discover new treasures of instruction and new applications ; it gives the public prayers elevation, strength, and sweetness ; it is the text, the ornament, and the power of the discourse, that is addressed to us by the messenger from on high ; when we return to our dwellings, we there review the word that we have heard, and consult it again, the better to impress its lessons on our memory ; when we are detained there by infirmity or duty, it reveals to us the will of God in our involuntary retirement, and nourishes our souls with the bread of life ; when we offer to the Lord the homage of private worship, it draws around its light the different members of our families, in the midst of whom it 'presides by the authority and sacred nature of its instructions. Does any one presume to dispute with us our glory as reformed Christians, and ask us where we were before the reformation ? We appeal at once to its testimony ; and on opening the gospel, we make it appear that we are the heirs of the first Christians, we make it appear that our worship is formed on the model of that which the apostles established. Is there any suspicion respecting our relation as subjects and citizens with princes and the public authority ? The word, that directs us to "render unto Cesar the things that are Cesar's," and to submit to the higher powers from motives of conscience, is the venerated interpreter of our feelings, and the infallible guaranty of our conduct. By casting his eyes on this heavenly book, one knows what we believe, and who we are. Are we called to testify at the tribunal of a magistrate ? It consecrates to us the oath, that we take over the gospel. Enlightened by its sacred truths, aided by its precepts, enriched by its promises, depositaries, and confidents of its oracles, we rely upon it with confidence in the religious acts,

that mark the most important periods of our passage through life. After it has presided at our baptism, and our admission to the festival of the eucharist, and before it comes to console our old age and enable us to triumph in suffering and in death; it accompanies us in the path of life, where it is made the witness of our actions.

The magistrate preserves his integrity, the merchant is upright, the artisan is faithful, the servant is attached to his duties, from the time that he has under his eyes and attentively peruses the word of God; and if, in the day of battle, it does not secure the soldier, who is fighting for his country, from the fatal stroke, it, nevertheless, covers him with the shield of faith, the buckler of salvation, and the complete armour of the saints, and I see this soldier wounded and smitten to death, search, with a faltering hand, among his arms for this sacred treasure, that he may consult once more in this world the words of eternal life.

What so wonderful bond among us as the word of God! Strangers and enemies become, by means of it, friends and brethren. See you those travellers? The distance of one pole from the other separated their infancy; their manners and habits present a thousand contrarieties; their language is different; but they carry with them the same gospel; the gospel enables them to speak a common language; with the gospel in their hand they salute each other in the name of the Saviour, and from this moment ready to love each other in Jesus Christ; they converse with affection in a foreign land or wherever they meet in the journey of life, on the all important concerns of redemption and salvation, which will unite them forever in the heavenly country.

O thou word of God; light of truth, source of consolation, friend

of my exile, cherisher of my faith! what glory and what happiness to know thee and possess thee! When I walk through the abyss and beneath the shades of death, I shall have nothing to fear; when all the good things of life are taken away from me, thou wilt remain, and what shall I have lost? With what confidence and what peace of mind do I present thee to my friends, do I oppose thee to my adversaries, saying to them, Here is my torch, here is my defence! O God! is not thy word likewise my judge? The sentence, that will be pronounced upon me at the last day, is written there; and it will be modified according to the manner in which I shall have observed the words of this book.

It is, my brethren, indispensably necessary to observe them. Nevertheless, I do not come before you, at this time, to ask whether you possess it; on this last point I have recalled you to your privilege and your duty. It concerns you to know henceforth whether you neglect the performance; and this, Christians, is the question, which my ministry is charged with addressing to you this day. Have you the Bible in your houses?

Your fathers would all have been able to answer in the affirmative. In giving a different answer, you seek for excuses in the successive periods of persecution and impiety, that deprived your families of this treasure; but these times are past; you now know that there is established in the midst of this metropolis, a Protestant Bible Society, designed to spread at a low price the sacred Scriptures among our brethren; you know that there are formed on this model, in sundry Protestant churches of the kingdom, other societies distinguished as auxiliaries, branches and associations, destined to carry the Bible even to the meanest hamlets and into the most retired dwellings.

The annual reports and monthly bulletins, published by the parent society, explain in detail these institutions and their benefits. Perhaps also the most of you know that there exists in Paris, around the central society, a certain number of active Bible associations, both among males and females, that are engaged in searching out our brethren of all classes wherever they are to be found, in order to engage them in this work of faith and charity, and receive the smallest offerings, which the subscribers soon see converted into sacred books, that they have the happiness to possess or to provide for their indigent brethren. It is our duty, however, while applauding the zeal of those among us, who have already put their hands to the work, to say that these pious associations are not sufficiently multiplied in our church, and that our brethren of the confession of Augsburg do, by their exertions in this respect, furnish us with an excellent example to follow.

You will, by no means, remain in the rear. Spread far and wide in every direction the knowledge of our Bible associations, and let merchants, artisans, labourers, servants, all those, in a word, who are not already connected with them, come forward to increase the number. We shall not have attained our object till all the faithful without exception, from the young to the aged, are included in them.

Do you say that the Bible is useless to you, seeing you do not know how to read it? But you have brothers, children, friends, neighbours, who will make up for your ignorance, if the possession of the sacred book does not give you the desire and the courage to acquire in a little time, the easy science of which you are destitute.

Do you say that it is sufficient for you to hear the word of God in our temples? But you need to

have it all the time under your eye, so as to consult it or read it, one with another, with a method, that will give you the best understanding of it, and an exactness that will enable you to take the greatest pleasure in it.

God, who gave it to us, has willed that it should be for us and for our children forever. It is necessary that every family should possess it, and that the children should be accustomed to venerate it and read it even from the cradle. This is the example that is set us, in both hemispheres, by Protestant Christians, who passing, by a noble effort, beyond their own wants, are engaged, with so much perseverance and success, in supplying the wants of whole nations and smaller colonies whether pagan or Manometan, in order to present them with the book of life, and likewise the wants of the lost sheep of Israel, in order to furnish them with the life giving food of the gospel.

You are reformed Christians and yet you do not possess the Bible! You are the descendants of those, who regained the rights and practised, in this respect, the duties of Christians,—rights and duties forgotten in the days of persecution, and you do not possess the Bible, which is now read, on the other side of the globe, by the lately discovered and barbarous inhabitants of Polynesia, in their various dialects! It is not yet in your hands, and already they print, preach, and explain it.

You have not the Bible! And who then are you? To what banner do you belong? What do you believe? What is your hope? Wherefore in our ranks? And what guaranty do you offer to your fellow-citizens, what guaranty to society in general? How! though Providence has entrusted to men the care of preserving the Bible, you reject, on your part, this sublime concern, and range yourselves

with those who would leave it to perish!

What more shall I say? Take the Bible from the world; the human race has lost its records; families have lost the bond of their union; individuals have lost their guide and their friend; criminals have lost their pardon, the moral world has lost its light; a day of calamity and distress is risen upon the earth. But says our Saviour, "Heaven and the earth will pass away." Every thing is changing, every thing is perishing, men and their institutions; this word alone, infallible and imperishable, outlives all catastrophes, to be, for your sakes, brought forward one day at the tribunal of JEHOVAH. It is a monument founded on the rock of ages. Translated into all languages, carried among all people, through all ages, the word is invariably the same, drawing to itself the regards of the universe. It is a monument of reconciliation, a monument of love and of salvation, that God entrusts to us. Aspire then to the honour of its preservation. O that it may continue in

our families from age to age. Seated on this basis, by the shadow of this rampart, where God will not fail to bless us, we will repel the attacks of sin and the shafts of malice, and wait with confidence the day of retribution, when the Lord will present us anew with the book of life from his throne on high.

O Lord! I would appear before thee with this book in my hand; and if I have attached a due price to its possession; if I have made sacrifices to spread it; if I have consulted it with sincerity, in prosperity and in adversity, in health and in sickness; if I have made it my treasure and my delight; if I have bedewed its pages with the tears of a repentance that cometh from the heart, while tracing the expiatory death of the holy and righteous one; and if I have embraced with faith its revelations and its promises,—O my God, thou wilt condescend to apply to me the decrees of thy mercy, saying, I called, and thou didst hearken to me. Thou didst seek diligently for me. "According to thy faith be it unto thee." Amen.

MISCELLANEOUS COMMUNICATIONS.

ORNAMENTAL GARDENING.

PROBABLY no employment is better fitted to give vigour to the system and cheerfulness to the spirits, than horticulture in its various branches. Even the husbandman may find an agreeable relaxation from the severer labours of the field, in arranging and rearing the plants which adorn his home. To the mechanic and professional man, a change of action similar to that which the garden affords, is absolutely essential.

In instances in which heads of

families can spend but little time with their sons, it seems to be necessary that there should be a proper field for exercise, where the children may be innocently and usefully employed, in hours which would otherwise be devoted to idleness or dissipating amusements.

I am surprised that this single argument has not proved a sufficient inducement for parents who desire the highest welfare of their children, to provide an extensive garden where the younger members of the family in the hours of relaxation

during the summer months, may profitably and pleasantly pass their time. It is proverbial, that the children of professional men are peculiarly prone to habits of idleness. Here a remedy is proposed, which while it will secure health and good morals to the children, will make him doubly useful in after life by the knowledge of active industry.

It is in this connexion, that I would introduce ornamental gardening. Children cannot be expected to find constant interest, in the labour of cultivating a small tract. But throw over the little spot a charm, arrange its walks in striking forms, adorn them with beautiful shrubs, and mingling with richly coloured fruits, let flowers of every hue appear, collected perhaps from distant parts of the earth, and soon the child will find it no task to visit his 'gymnasium;' he will seek the employment as an agreeable recreation, and return to his studies with delight. Thus he will be saved from the train of evils connected with idleness, and stand himself a beautiful 'olive plant' around his father's table.

Professional men are often heard to mourn, that they have no suitable employment for their children. I have entered the gardens of such parents, and 'lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. I saw and considered it well; I looked upon it and received instruction.' It is often represented that the time which is devoted to the culture of elegant plants, had better be confined, solely to the useful. I would appeal to observation, to decide, whether all the more needful products of the soil, are not found in as great perfection in those gardens where the "sweet and the useful" are mingled, as in those from which

beauty is excluded. Where no regard is had to taste, usually a greater portion of ground runs to waste, than would be sufficient for all the purposes of elegance.

The cultivation of plants, to a limited extent, principally for beauty, is neither a waste of time nor of substance. That may be useful, in many respects, which is not directly connected with gain. A very great change would be introduced, with reference to every temporal good, if nothing beautiful could be admitted. Elegant plants if they have no pecuniary value, may yet be a help to the affections of the heart. The benevolent Howard was scrupulously exact in the employment of his time, and in the uses to which he devoted his wealth; yet I am not surprised to find it stated in his biography, "that he employed much of his leisure time in the cultivation of useful and ornamental plants." To cast a flower from the hand, or to refuse to notice its splendor, because it is not edible, is in principle the same as to refuse to acknowledge the Lord in the praises of our lips, because the sweet notes of music are neither bread nor raiment.

The principle of taste is deeply fixed in our nature, and only requires a degree of cultivation, to develope it, and make it the means of enhancing our happiness. The Indians near the city of Mexico, and within its limits, are but partially civilized, yet it is peculiar to them, "that when they bring the vegetables and fruits to market, which they raise on the borders of the lakes Xochimilcho, and Chalco, they ornament their canoes with flowers." The stalls also in which they expose their fruits for sale are beautifully set out with flowers.

Refinement has its origin in taste; why then shall the taste of learned men be limited to particular objects? If we turn away our eye

from beholding the delicate lines of an elegant flower, we must also cease to have our admiration excited by the tints of the early evening cloud, or by the rays of the bow of heaven; and, if we do this, we must also be insensible to the beauties of fine writing. There is a connexion between natural and intellectual objects of taste which admits of no separation. A truly refined mind will exercise the highest sensibility in view of every beauty, whether exhibited in the works of nature or of art.

The assertion need not be qualified, that, without relishing the beauties of the vegetable kingdom, no man is prepared to read with full interest our most admired poets. All unite in commending Milton and Cowper, yet these poets, with all others, have innumerable allusions to plants and flowers, which none but they who are familiar with plants can fully comprehend. Eden is exhibited in all its splendour by Milton, and Cowper, in his celebrated *Task*, has entitled a whole book, "the Garden." The latter poet, while he sings of the cucumber and of the green house, represents also the very propping of a tender flower. None but the admirer of blooming nature, who has been accustomed to attach a favourite flower to its stake, is prepared to relish the beauty of the following lines:

"Few self-supported flowers endure the wind
Uninjur'd, but expect the upholding aid,
Of the smooth-shaven prop, and neatly tied,
Are wedded thus like beauty to old age,
For int'rest sake, the living to the dead."

Undoubtedly, a degree of refinement in taste is favourable to morality and religion. If the attention of various classes in the community can be raised from grovelling objects to those which are more elevated,

the cause of virtue will be promoted. Sir J. Sinclair speaks decidedly of the favourable moral influence of elegant horticulture. Mrs. H. Moore, also, in her works, takes pains to interest the humble cottager in the cultivation of a few blooming plants; which, while they throw a charm around the rustic habitation, serve also to promote neatness, give cheerfulness to the mind, and exhibit to the passing stranger, indications of innocence and content. We ought not to suffer any part of the works of God to lie neglected or to pass them by with contempt. The Lord of Glory, when on earth, drew many of his illustrations from trees and fruits, and in a memorable instance, appealed, for unparalleled displays of splendour, to a flower of the field: "Consider the lilies of the field, how they grow—Solomon in all his glory was not arrayed like one of these." Of the wise man it is recorded, that he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall.

The following lines from the poet who is not the less a favourite because he devoted his lays to the praise of a garden, I cannot withhold:

"To study culture, and with artful toil
To meliorate and tame the stubborn soil;
To give dissimilar, yet fruitful lands,
The grain, or herb, or plant, that each demands;

To mark the matchless workings of the pow'r,
Bid these in elegance and form excel,
In colour these, and those delight the smell,
Sends nature forth the daughter of the skies,
To dance on earth, and charm all human eyes:—

These, these are arts pursu'd without a crime,
That leave no stain upon the wing of time."

THE FIRST ROSE OF SUMMER.

THOU art all lovely in thy sleeping bud
 First rose of summer, with thy young green leaves ;
 Sweet is thy breathing fragrance, rose of summer,
 What wilt thou be thy leaves expanded all ?
 The cautious folds that half conceal thy charms
 Betray thy loveliness, like the light veil
 Cast o'er the face of beauty.

Rose of summer,
 So lovely in thy young, and sleeping bud,
 I place thee in my bosom with strange thoughts,
 With pleasing pensiveness I meditate
 Upon thy parent tree, of thee bereft
 By the soft hand of maiden gentleness.
 I gaze on thee with strange emotions, rose
 Of infant summer.

Expressive emblem
 Of purest friendship waking from its bud,
 And spreading out its beauties to the sun.
 Oft hast thou told the language of the heart,
 And spared an artless, blushing maiden's tongue
 One half its faltering office.

Shy revealer
 Of things that lie concealed in human hearts ;—
 Interpreter of soft, deep-breathing love,
 What wonders hast thou wrought, how many souls,
 Hast bound in silken unison ?

Expressive emblem
 Of lasting friendship springing from its bud,
 And spreading out its beauties to the sun—
 But thou art perishing, first rose of summer ;
 Thy leaves that wore so late a dewy freshness,
 Are wither'd all, and thy young bud is drooping.
 Vanish'd is all thy loveliness, poor, transient thing !
 I said thou wert a bright and lively emblem
 Of lasting friendship starting from its bud
 And spreading out its beauties to the sun.
 Thou art no more that emblem, but the type
 Of earth's unceasing changes hast become,
 The type of things that perish in their budding !
 Thou mak'st me sad, poor withered dying rose :
 I would thou still wert on thy parent tree ;
 For thou art like a maiden blooming fresh
 Once on her parent stock like thee ; her charms
 Lovely to every eye ; a thing all delicate
 And nourished with maternal tenderness ;
 Holding in soft enchantment every heart :
 But pluck'd at last by some deceitful wretch,
 Proud, cruel, jealous, ignorant of her worth—
 And bound in wedlock's unrelenting chains,
 Like ivy clinging round some worthless thing,
 She droops, and fades away, and perishes
 Through cold neglect, and " unrequited love."

I lay thee by the wayside, dying rose,
And will not think of thee but as thou wert
When thou wast pluck'd from off thy parent tree.

CLIFTON.

THEOLOGICAL COLLECTIONS.

EXTRACT FROM THE LIFE OF PRESIDENT EDWARDS.

MR. EDWARDS had the character of a *good preacher*, almost beyond any minister in America. His eminence as a preacher seems to have been owing to the following things :

First, The great pains he took in composing his sermons, especially in the first part of his life. As by his early rising and constant attention to study, he had more time than most others, so he spent more time in making his sermons. He wrote most of them in full, for near twenty years after he first began to preach ; though he did not wholly confine himself to his paper in delivering them.

Secondly, His great acquaintance with divinity and knowledge of the Bible. His extensive knowledge and great clearness of thought, enabled him to handle every subject with great judgment and propriety, and to bring out of his treasure things new and old. Every subject he handled was instructive, plain, entertaining, and profitable ; which was much owing to his being master of the subject, and his great skill to treat it in a most natural, easy, and profitable manner. None of his composures were dry speculations, unmeaning harangues, or words without ideas. When he dwelt on those truths which are much controverted and opposed by many, which was often the case, he would set them in such a natural and easy light, and every sentiment

from step to step, would drop from his lips, attended with such clear and striking evidence, both from scripture and reason, as even to force the assent of every attentive hearer.

Thirdly, His excellency as a preacher was very much the effect of his great acquaintance with his own heart, his inward sense and high relish of divine truths, and experimental religion. This gave him a great insight into human nature. He knew much what was in man, both the saint and the sinner. This helped him to be skilful, to lay truth before the mind so as not only to convince the judgment, but also to touch the heart and conscience ; and enabled him to speak out of the abundance of his heart what he knew, and testify what he had seen and felt. This gave him a taste and discernment, without which he could not have been able to fill his sermons, as he did, with such striking, affecting sentiments, all suited to move and to rectify the heart of the hearer. His sermons were well arranged, not usually long, and commonly a large part taken up in the improvement ; which was closely connected with the subject, and consisted in sentiments naturally flowing from it. But no description of his sermons will give the reader the idea of them which they had who sat under his preaching.

His appearance in the pulpit was graceful, and his delivery easy, natural, and very solemn. He had

not a strong, loud voice ; but appeared with such gravity, and solemnity, and spake with such distinctness, clearness and precision ; his words were so full of ideas, set in such a plain and striking light, that few speakers have been so able to command the attention of an audience. His words often discovered a great degree of inward fervour, without much noise or gesture, and fell with great weight on the minds of his hearers."

"His prayers were indeed *ex tempore*. He was the farthest from any appearance of a form, as to his words and manner of expression, of almost any man. He was quite singular and inimitable in this, by any who have not a spirit of real and undissembled devotion ; yet he always expressed himself with decency and propriety. He appeared to have much of the grace and spirit of prayer ; to pray with the spirit and with the understanding ; and he performed this part of duty much to the acceptance and edification of those who joined with him. He was not wont, in ordinary cases, to be long in his prayers ; an error which he observed was often hurtful to public and social prayer, as it tends rather to damp than promote true devotion.

"He gave himself altogether to the work of the ministry, and entangled not himself with the affairs of this life. He left the particular oversight and direction of the temporal concerns of his family, almost entirely to Mrs. Edwards. He was less acquainted with most of his temporal affairs than many of his neighbours, and seldom knew when and by whom his forage for winter was gathered in, or how many milk-kine he had, or whence his table was furnished."

TESTIMONY OF MINISTERS RESPECTING THE REVIVAL OF 1740.

THE great revival of President Edward's time, is matter of familiar history to all, and it is generally known that many opposed and gain-said it, who should have been among its zealous promoters. Ministers and others of high standing in the church, who were settled on their lees, were disturbed in their repose by that great work, and while some stood aloof from it in cold distrust, others directly raised against it the cry of *enthusiasm, delusion, and disorder*. "Is it not strange," says President Edwards, in his *Thoughts on the revival*, "that in a Christian, orthodox country, and such a land of light as this is, there should be many at a loss whose work this is, whether the work of God or the work of the devil ? Is it not a shame to New-England, that such a work should be much doubted of here ?"

A few months after the publication of this work of President Edwards, an advertisement appeared in the Boston newspapers, signed by a number of clergymen, desiring "that such of their brethren as were persuaded there had been of late *a happy revival of religion, through an extraordinary divine influence* in many parts of this land, and were concerned for the honor and progress of this remarkable work of God, should have an interview at Boston the day after the Commencement at Cambridge, and publicly and conjointly express their opinion concerning it ; and that such as could not be personally present, should send their opinion in writing." Agreeably to this notice, about seventy ministers assembled, and drew up and signed a declaration, which they published. They also received and published at the

same time, numerous letters from associations and individual ministers who found it inconvenient to attend the meeting. As probably the fact of such a meeting is not very generally known, I may not seem idly employed, in giving a few extracts from the pamphlet which they sent forth. It is to me a interesting comment on the spirit of those times.

After some introductory remarks the ministers at Boston say,

For these and other reasons, we, whose names are hereunto annexed, pastors of churches in New-England, met together in Boston, July 7th, 1743, think it *our* indispensable duty, (without judging or censuring such of our brethren as cannot at present see things in the same light with us) in this open and conjunct manner to declare, to the glory of sovereign grace, our full persuasion, either from what we have seen ourselves, or received upon creditable testimony, that there has been a *happy and remarkable revival of religion in many parts of this land, through an uncommon divine influence*; after a long time of great decay and deadness, and a sensible and very awful withdraw of the Holy Spirit from his sanctuary among us.

"The present work," they say, "appears to be remarkable" in the following respects; namely, "on account of the *numbers wrought upon*"—the *suddenness and quick progress of it*, many persons and places being surprised with the gracious visit together, or near about the same time, the heavenly influence diffusing itself far and wide, like the light of the morning,"—"also in respect of the *degree of operation*, both in a way of terror and in a way of consolation; attended in many with unusual *bodily effects*."

Respecting these "bodily effects," after explaining the true nature of conversion, the Pastors say,

Nor have we gone into such an opinion of the bodily effects with which this work has been attended in some of its subjects, as to judge them any signs that persons who have been so affected, were then under a saving work of the Spirit of God. No; we never so much as called these bodily seizures, convictions; or spake of them as the immediate work of the Holy Spirit. Yet we do not think them inconsistent with a work of God upon the soul at that very time; but judge that those inward impressions which come from the Spirit of God, those terrors and consolations of which he is the author, may, according to the natural frame and constitution which some persons are of, occasion such bodily effects; and, therefore, that these extraordinary outward symptoms, are not an argument that the work is delusive, or from the influence and agency of the evil spirit.

After expressing their grief "at any accounts sent abroad, representing this work as all enthusiasm, delusion, and disorder," and admitting that in *some* places irregularities had accompanied it, they beseech all partakers and promoters of it,

That they be not ignorant of Satan's devices; that they watch and pray against errors and misconduct of every kind, lest they blemish and hinder that which they desire to honour and advance; particularly, that they do not make secret impulses on their minds, without a due regard to the written word, the rule of their duty: A very dangerous mistake which we apprehend some in these times have gone into. That to avoid Arminianism they do not verge to the opposite side of Antinomianism; while we would have others take good heed to themselves, lest they be by some led into, or fixed in Arminian tenets, under the pretence of opposing Antinomian errors. That Laymen do not invade the ministerial office, and under a pretence of exhorting set up preaching; which is very contrary to gospel order, and tends to introduce errors and confusion into the church. That ministers do not invade

the province of others, and in ordinary cases preach in another's parish without his knowledge, and against his consent: Nor encourage raw and indiscreet young candidates in rushing into particular places, and preaching publicly or privately as some have done to the no small disrepute and damage of the work in places where it once promised to flourish. Though at the same time we would have ministers show their regard to the spiritual welfare of their people, by suffering them to partake of the gifts and graces of able, sound, and zealous preachers of the word, as God in his providence may give opportunity therefor: Being persuaded God has in this ay remarkably blessed the labours of some of his servants who have travelled in preaching the gospel of Christ. That people beware of entertaining prejudices against their own pastors, and do not run into unscriptural separations. That they do not indulge a disputatious spirit, which has been attended with mischievous effects; nor discover a spirit of censoriousness, uncharitableness, and rash judging the state of others.

Respecting the *fruits* of the revival, the Pastors say, "of those who were judged hopefully converted, and made a public profession of religion, there have been fewer instances of scandal and apostasy than might be expected; so that as far as we are able to form a judgment, the face of religion is lately changed much for the better in many of our towns and congregations. There appears to be more experimental godliness and lively Christianity, than the most of us can remember we have ever seen before."

Many of the letters sent to the meeting are interesting, as containing much of the local histories of the parishes. But I shall select from these only a few scattered passages.

The Rev. Peter Thacher, Pastor of the first church in Middleborough, writes,

There have been above two hundred in a judgment of charity savingly

wrought on since November 1741. Divers before that had been met with under the ministry of the Rev. Mr. Daniel Rogers and the Rev. Mr. Wheelock, not included in this number. But on one day in November aforesaid, above eighty were pricked at the heart by a sermon from Rom. viii. 1., had here from the Rev. Mr. Josiah Crocker. Scarce a sermon delivered after that wonderful day, but the hearts of some seem to be reached by conviction, conversation, or consolation. This revival of the power of godliness appears to be the genuine work of the Holy Spirit accompanying his word, and in answer to a spirit of prayer poured out from God to plead with faith in Christ for this good. Spiritual things are now treated and felt as realities. We have not known visions, nor trances, nor revelations. But brotherly exhorting with more modesty and affection than hath been represented.

From the Rev. Daniel Putnam, Pastor of the second Church in Reading.

Sometime in the beginning of March 1742, under a sense of the great decay of religion among us, we kept a day of fasting and prayer, to seek to God for the pouring out of his Spirit upon us, and God was pleased out of his abundant grace to give us speedy answers of our prayer. For the space of five or six weeks, more or less of my people younger and elder came to my house every day in the week except Sabbaths; and manifestly under a work of conviction, deeply concerned for the state of their souls.

From the Rev. John Rogers, the venerable Pastor of the first Church in Ipswich.

I shall on the very day of your proposed Meeting, viz. July 7th, (God continuing my life to that day) enter on the 78th year of my age, and in the 54th of my ministry. And now desire, as I have utmost reason, to bless God who has given me to see a day of such marvellous power and grace, particularly in this place, and since the Rev. Mr. Whitefield and Tennent

came among us; wherein great numbers of our young people, and others of more advanced age give clear evidence of a saving change wrought in them, and by the fruits of the Spirit show that they are born of the Spirit: And many persons of Christian experiences before, have been greatly revived, enriched with grace, established and comforted by a new influence, in and through the word read and preached.

He speaks of the revival of "a most powerful and clear work of grace wrought in the hearts of *multitudes*, from one end of the land to the other;" and adds, "All such as *believe* it with their *heart*, will *confess* it with their *mouth*."

The Rev. Oliver Peabody of the little Church at Natick, writes,

Among my little people, (I would mention it to the glory of the rich grace, and of the blessed Spirit of God,) there have been very apparent strivings and operations of the Holy Ghost among *Indians* and *English*, young and old, male and female. There have been added to our church (of such as I hope shall be saved) about fifty persons of different nations, since the beginning of last March, was two years, whose lives in general witness to the sincerity of their profession. Here we never had any crying out in an extraordinary manner, but the Holy Spirit has been pleased to work in a more calm way; but I hope effectually.

He adds in a postscript,

I would particularly remark that some with whom I have conversed date their convictions which have been still carried on without any great intermission, before ever Mr. Whitefield came hither. And, also, that about fifteen years ago we had something like this at Natick.

From the Rev. William Shurtleff, of the second church in Portsmouth, N. H.

I must at the same time declare there has not been that disturbance from lay-

exhorters, from an invasion of the ministerial office, and many other irregularities, that have been complained of in many other places. And here I would take leave with all humility to say, that had I the opportunity of being with you, whilst I should gladly bear testimony against these things wheresoever they prevail, I should be for using a becoming care that the disorders complained of might not be magnified in an undue measure, and that nothing might come under that character and denomination that is not worthy of it. Whilst I should be for guarding our pulpits and parishes against bold and ignorant intruders, and such as may unjustly pretend to an extraordinary call and warrant from God, I should be careful that none of the zealous and faithful preachers of the everlasting gospel, and important doctrines of it might be excluded, being persuaded that God has blessed the labours of strangers and even of *itinerants* among the people with whom I am concerned.

From the Rev. Jeremiah Wise, of the church in Berwick.

With respect to the ordaining of *missionaries*, which has been practiced for some time in the country, and has been lately voted a disorder, I cannot join in censuring it as such; or in condemning the practice of separating some of the fraternity, that are qualified for it, to the sacred ministry, when there is manifest occasion for it.

From six of the pastors of the Eastern Association in the county of York.

As to disorders in practice, such as, private persons of no education, without any regular call taking upon them to preach the word of God; the ordaining and separating any person to the work of the evangelical ministry at large, and without a special relation to any particular charge to enter into the regular districts of settled ministers; persons assuming to themselves the prerogative of God to look into and judge the hearts of others, censuring and condemning their brethren, and especially their ministers, as *Pharisees*,

Arminians, blind, and unconverted, &c. and upon these pretended grounds making an actual separation from their respective pastors, though they openly disavow the above-mentioned errors, and are regular in their lives; all which errors and disorders being of pernicious consequence, as tending to obscure the glorious work of God, bring it into disrepute and obstruct the progress of it, we would in like manner bear our joint and solemn testimony against.

From the Rev. David Hall of Sutton.

But I conceive that in general the subjects of this work, are groundlessly charged with such errors and evils at this day; and indeed I marvel not at it. For as there are very sad tinctures of Arminianism in many; so with the subjects of that error, the pure doctrine of free grace, and justification

by faith alone, are often charged upon as Antinomian errors. And with the dead formalist, *that sacred zeal*, which is kindled in the breast of true believers, from the sanctifying Spirit, forming their hearts to love, and drawing forth the powers of their souls in a fervent lively manner, to pursue the great duties required of us by God in his word; why all this is by such termed *enthusiasm*.

And no wonder therefore there are so many enemies to the blessed work of God in the land; seeing it is to be feared there are so many, who would have all be counted Enthusiasts, Antinomians, &c., that are under any powerful constraints from the views of divine sovereignty and grace.

But let such men think what they will of their slighting the precious showers of divine grace; yet I am of the opinion of Mr. Edwards of Northampton, that the GREAT JEHOVAH of a truth has been in New-England.

REVIEWS.

Analysis of the Principles of Rhetorical Delivery, as applied in Reading and Speaking. By EBENEZER PORTER, D. D., Bartlett Professor of Sacred Rhetoric in the Theological Seminary, Andover. Andover: Mark Newman; and others.

WE shall always hail with pleasure any successful effort to improve rhetorical delivery. When a book appears on the subject of Elocution, bearing the name of one who has long been professor of oratory in our oldest Theological Seminary, and is acknowledged to possess a discriminating and correct taste, our expectations are raised as to the execution of the work. That a treatise of this kind is needed, which shall be judicious, discriminating, perspicuous, and practical, those will believe whose business

it is to instruct in this too much neglected branch of education. The books heretofore used, with different degrees of merit, have much that is plainly erroneous, or deal too profusely in mechanical and impracticable theories. They also will coincide in this opinion who consider how small is the proportion of our public speakers, whose elocution is natural and easy. A preacher with a highly pleasing delivery is a personage so uncommon, that although he is superficial in attainments, he will obtain a fame and influence while he lives, which the man of solid sense and extensive acquisition fails to acquire. The wretched speaker may give us valuable thought, but we shall often be toolistless to prize it: the man of good delivery may give us trash, and we shall be tempted to deem it solid gold.

When we proceed to inquire why bad habits of speaking prevail to such extent, we find that they cannot be attributed in all, nor in most cases, to any defect of voice or taste. Many of the worst speakers have voices of uncommon clearness, flexibility, and compass, and can readily detect any fault in the delivery of others. Their conversation is conducted in tones which are natural and pleasing. Request one of them to give you the substance of the sermon he has just delivered, and he will do it without any of that false emphasis, and uncouth modulation practised in the pulpit, and with the nicest discrimination of sense, and the most just and eloquent expression of feeling. But write down this very conversation and request him to read it, and the whole style of his delivery will be altered; his emphasis, cadence, tones, modulation, will be different, and his expression of countenance, and probably every manifestation of feeling, will disappear. Let him commit it to memory and deliver it publicly; and a new and inexpressive gesture will be substituted, with tones and emphasis, more animated perhaps than his reading tones, but if possible more uncouth.

While this man has received from God all which is necessary to render him an eloquent speaker, he has insensibly formed habits fatal to a just elocution. These, instead of being overcome, are usually confirmed by the practice of public speaking. He reads his psalm with a sing-song tone, and his weekly lesson from the scriptures with an alternate and gradual elevation of the voice till it reaches a certain pitch, and a gradual and alternate depression of it to the same cadence in every sentence.

It is not difficult to understand how these habits were formed. The babe, when it begins to learn the use of its organs, and makes its first

articulate sounds, has already perceived the difference usually made between the tones of conversation and those of reading. Let it attempt to imitate the continuous language of conversation, and then give it a book, and let it attempt to imitate the voice in reading, and you will perceive that it already expresses, in its unmeaning sounds, the variety of the one and the monotony of the other. The same spirit of imitation has a similar influence when this child begins to read at the village school. "Among instructors of children scarcely one in fifty thinks of carrying his precepts beyond correctness in uttering words, and a mechanical attention to pauses. So that a child who speaks the words of a sentence distinctly and fluently, and "minds the stops," as it is called, is without scruple, pronounced a good reader."*

Be the composition the simplest and the most colloquial in its style, the child feels bound to read it in the artificial tones used by his instructors, parents, and companions. At a suitable age, this child, now a youth, is transferred to the academy. Here he first learns to declaim, and adopts the artificial tones prevalent in these institutions. These are carried to the college. Here they are modified perhaps by others equally artificial, and the student enters his professional studies with a burden of false habits in delivery, which cling to him through life. Especially is this the case in the clerical profession in which less opportunity is afforded, of changing habits of speaking than in the practice of the law.

The history we have now given, we do not doubt will be found to be substantially that of almost every public speaker who is stiff and unnatural in his mode of delivery. He may at times have become sen-

* Analysis, p. 36.

sible of his faults, and have endeavoured to free himself from their thralldom ; but, discouraged at his unsuccessful attempt, he has relapsed into former habits ; or, ignorant what is requisite to form correct habits, has blundered out of his old ones into others equally bad.

He may, however, have escaped, and completed his professional studies a tolerably good speaker. He has now new duties to discharge. If he is a clergyman, amid the labour of his weekly preparation, he has little time for any attention to the mere delivery of his sermons. He comes before the public an inexperienced young man. Others are sitting under his ministry in many respects fitted to be his instructors. Oppressed with diffidence, he may fear a direct look at his audience, and, fastening his eyes on his notes, may hurry through his discourse with a precipitancy and labour fatal to rhetorical effect. Bashfulness may thus originate bad habits in a young speaker, which will remain through life.

Since so many are labouring with an unnatural delivery, it is desirable that something should be done for their relief, as well as for the aid of those who are training up for public duties. The only sure safeguard is to be found in modes of education adapted to the formation of public speakers. But these cannot exist till "a race of teachers shall arise, competent as living models, to regulate the tones of their pupils. These teachers are to be themselves formed." But how shall this be effected ? It will answer no good purpose to tell those who are wishing to become public speakers, to speak often ; their speaking confirms their ungracious tones and false emphasis.

Our author discusses this point in the following words :

We have seen that a man, with no

defects of intellect or of sensibility, may have great faults in the management of his voice as a speaker. These perhaps he acquired in childhood, just as he learned to speak at all, or to speak English rather than French,—by imitation. His tones both of passion and articulation, are derived from an instinctive correspondence between the ear and voice. If he had been born deaf, he would have possessed neither. Now in what way shall he break up his bad habits, without so much attention to the analysis of speaking sounds, that he can in some good degree distinguish those which he would wish to adopt or avoid ? How shall he correct a tone, while he cannot understand why it needs correction, because he chooses to remain ignorant of the only language in which the fault can possibly be described ? Let him study and accustom himself to apply a few elementary principles, and then he may at least be able to understand what are the defects of his own intonations.—p. 38.

The question as to voice, is, are there any settled principles in elocution ? When a skilful teacher has read to his pupils a sentence for their imitation, is there any *reason* why he should have read it as he did !—or why he or they should read it again in the same manner ? Can that reason be made intelligible ? Doubtless it may, if it is founded on any stated law of delivery. The pupils then, need not rest in a servile imitation of their teacher's manner, but are entitled to ask *why* his emphasis, or inflection, or cadence was so, and not otherwise ; and then they may be able to transfer the same principles to other cases. Then too, one skilful teacher, by means of such intelligible analysis, may assist other teachers, whose capacity is equal to his own, but whose experience has been less than his.—pp. 39, 40.

Such an analysis of speaking tones would enable those, who have a bad delivery, to detect their faults, and to fix upon the exact causes of them ; and would suggest the remedy to be used, which, without such analysis, is a most difficult thing to prescribe.

Obvious as these remarks are, the

tones of a natural elocution have not been analyzed till within a few years. The plain reason of this is, the slight attention hitherto bestowed on the management of the voice. From the days of Quintillian to those of Sheridan, while much labour was employed on the matter of eloquence, the instrument of eloquence was strangely neglected. The regulation of the voice was aided by no rules founded on scientific grounds, but whoever wrote on the subject, quoted the precepts of Quintillian without bestowing a thought on the principles which govern a just and natural delivery. Hence though elocution has been constantly taught from the days of Pericles, its teachers have laboured in the dark, and attacked the hydra of false delivery at the greatest disadvantage. When we inquire into the reason of this, we find that there is something intrinsically difficult in the analysis of speaking tones, because they are not permanent in their nature. Ever varying, the nicest perception, the most painful application, and the soundest judgment, are needed to ascertain their nature, and give them so far a form and name that their nice shades can be made perceptible. It is at the same time sufficiently obvious, that while natural science and intellectual philosophy have received much and close attention, there have been but few labourers in this department, and those but poorly qualified for their task. Little can be done in elocution as a science, till men of nice discrimination make it their serious study; nor can such men labour in this department with success, if they indulge in theorizing, or spend their time in manufacturing rules not founded on careful analysis of speaking tones.

Sheridan was sensible of this necessity, and the result of his investigations is a valuable work which every one should read who would

not be ignorant of the common sense principles of managing the voice, with which, some are unacquainted, who, so far as regards strength and closeness of thought, are our best preachers. But Sheridan himself was not satisfied with his own efforts to define those qualities of voice which were the subjects of his serious investigation. There was something in good delivery, which flitted like a shadow before every attempt he made to apprehend it. Walker has too generally enjoyed the credit of having first analyzed the tones of conversation, and of having pointed out the distinction between the rising and falling inflection. It was a musician named Steele, however, to whom we owe this distinction, in a work entitled, "*Prosodia Rationalis*," published a number of years previous to that of Walker. Another author stated the same distinction in "*the Art of delivering written language*," which was published somewhat earlier than Walker's Treatise. To Walker, however, we are indebted for the first attempt to establish practical rules for the adjustment of the inflections.

The distinction, just alluded to, constitutes the principal difference between the tones of the voice in conversation and those expressed in music. In music each tone is prolonged on the same key, but in speaking, the tones consist of slides of the voice through several notes of the octave while the sound of a syllable is forming. These slides are either upward or downward, or are united on the same syllable or word. An important part of good elocution, consists in making these slides in the proper places, with sufficient and not excessive strength of voice, with distinctness, just modulation and gesture.

The imitators of Walker have adopted his fundamental principle, and followed him more or less closely. Wright in England, Knowles

and Ewing in Scotland, have imitated him without adding much that is valuable to his system, or freeing it to any great degree, of the obscurity exhibited in its development, or the fancifulness in its application. For though Walker has broached, in our apprehension, the true system of elocution, we rarely meet with a book so obscure as his treatise, or so burdened with absurd and impracticable rules. It defies the power of the strongest memory to retain all his distinctions; and some of them, could they be rendered familiar, would so mislead him who should endeavour to put them in practice, and so fetter and harass him in the act of delivery, as greatly to pain his hearers, unless there were some native excellency in his speaking, to atone for the fanciful emphasis borrowed from Walker. The fact with Walker, seems to have been, that having discovered the few principles which give to elocution harmony and variety, he has thrust them forward as a doting parent does his child, into places where they do not belong.

Perhaps we ought to qualify our remarks, lest they should be deemed too sweeping. Walker has failed, chiefly in his rules for harmonic inflection. The inflections he has given for the sentence, consisting of a series of members, seem to us to be almost entirely artificial. The same may be said of his rules for reading poetry. Hence the slight success which has attended the application of his principles, and the undeserved contempt with which they are treated by those whose opinions on this subject would be worthy of regard, could we believe them to be the results of knowledge and deliberation. Much of this however must be charged upon the imitators of Walker, especially in our own country, who, with a few exceptions, have carried his principles to extremes,

and rendered the whole system complicated and suspicious.

We shall be forgiven for introducing these remarks on Walker, since they seem to be required in noticing a book which adopts his theory, and professes, though with much modesty, to correct and simplify his system. It should be a subject of rejoicing that one so well qualified as the Bartlett Professor at Andover has undertaken this task. It is well known that Walker's system has been the subject of his attentive examination, and that he has successfully exemplified in his own practice the benefit of an acquaintance with vocal inflections.

His chapter on inflections is one of great value. It reduces to a small compass what in Walker is spread over many pages. It confines the application of the inflections to "the rhetorical principles of language where tones express sentiment." Dr. Porter's "Rules," besides being few in number, are perspicuous, and commend themselves to the common sense of the reader. They could have been framed only by a nice observation of the human voice and a thorough investigation of the principles which govern it. Knowles, Ewing, and Wright, and those who have written on this subject in our own country, have copied Walker's faults, but our author, after borrowing his leading distinction in the tones of the voice, has proceeded nearly as if Walker had not written on the subject. This was necessary in reducing to system what was without form and void.

We may be permitted to suggest however, the query whether Rule V. p. 54, will not lead the student to suppose that tender emotion is always expressed by the rising slide, and whether, if it does give him this impression, it will not mislead. To us it seems that tender emotion is frequently marked by the modulation simply. A case in point will

be found in the exercises appended to the volume No. 104, "Epitaph on Mrs. Mason." It is one of the most tender expressions of conjugal affection mourning over the departed object of love that we ever read. Yet it seems to us, tenderness is expressed in this case by modulation rather than by the slides of the voice.

So simple seems to us the analysis of vocal inflections we wonder it had not sooner occurred to the teachers of elocution. Some inflections are easily distinguished. Sterne observed the use of the circumflex long before it was noticed by any writer on elocution. He represents Trim as giving this accent to a text and thus perverting its sense. Trim reads, "for we *trust* we have a good conscience." "Trust!—Trust we have a good conscience!" "Certainly Trim," quoth my father, interrupting him, "you give that sentence a very improper accent—you read it with such a sneering tone, as if the parson was going to abuse the apostle."

This chapter on inflections our readers will recognise as having appeared before the public in a pamphlet form, under the title "Analysis of Vocal Inflections," in which shape it was favourably received. As it now appears, it is greatly enlarged, and improved.

The sentiments advanced by our author on emphasis seem to us founded in truth.

EMPHASIS is governed by the laws of sentiment, being inseparably associated with thought and emotion. It is the most important principle, by which elocution is related to the operations of mind. Hence when it stands opposed to the claims of custom or of harmony these always give way to its supremacy. The accent which custom attaches to a word, emphasis may supersede; as we have seen under the foregoing article. Custom requires a *cadence* at the final pause, but emphasis often

turns the voice upwards at the end of a sentence; as,

You was paid to *fight* against Alexander, not to *raïl* at him.

Harmony requires the *voice to rise at the pause before the cadence*; where, as emphasis sometimes prescribes the falling slide at this pause, to enforce the sense; as,

Better to reign in *hèll*, than serve in *hèaven*.

Now I presume that every one who is at all accustomed to accurate observation on this subject, must be sensible how very little this grand principle is regarded in forming our earliest habits of elocution; and therefore how hopeless are all efforts to correct what is wrong in these habits, without a just knowledge of emphasis.

What then is emphasis? Without staying to assign reasons why I am dissatisfied with definitions heretofore given by respectable writers, the following is offered as more complete, in my opinion, than others which I have seen. *Emphasis is a distinctive utterance of words which are especially significant, with such a degree and kind of stress, as conveys their meaning in the best manner.*—pp. 70, 71.

As a specimen of his mode of treating the subject, we quote the following passage.

But to show that emphasis attaches itself not to the part of speech, but to the *meaning* of a word, let one of these little words become important in *sense*, and then it demands a correspondent stress of voice.

We have an example in the two following sentences, ending with the participle *so*. In one it is used incidentally, and is barely to be spoken distinctly. In the other it is the *chief word*, and must be spoken forcibly. "And Saul said unto Michal, why hast thou *deceived* me so?" "Then said the high priest are these things *so*?"

Another example may show how a change of stress on a particle changes the entire sense of a sentence. In the narrative of Paul's voyage from Trous

to Jerusalem, it is said, "Paul had determined to sail by Ephesus." This sentence with a moderate stress on Ephesus, implies that the apostle meant to stop there; just as a common phrase, "the ship is going to Holland by Liverpool," implies that she will touch at the latter place.

Now what was the fact in the case of Paul? The historian says, "he hasted to be at Jerusalem, on the day of Pentecost." Therefore he could not afford the time it would require to visit his dear friends, the Ephesian church, and he chose to pursue his voyage without seeing them. But can the words be made to express this sense? Perfectly;—and that with only an increase of stress on one particle. "Paul had determined to sail *by* Ephesus."

Another example shows us a succession of small words raised to importance, by becoming peculiarly significant. In Shakspeare's Merchant of Venice, Bassanio had received a ring from his wife, with the strongest protestation that it should never part from his finger; but, in a moment of generous gratitude for the preservation of his friend's life, he forgot this promise, and gave the ring to the officer to whose kind interposition he ascribed that deliverance. With great mortification at the act, he afterwards made the following apology to his wife, an unemphatic pronouncement of which leaves it scarcely intelligible; while distinct emphasis on a few small words gives it precision and vivacity, thus:

If you did know to whom I gave the ring,
If you did know for whom I gave the ring,
And would conceive for WHAT I gave the ring,
And how UNWILLINGLY I left the ring,
When nought would be accepted BUT the ring,
You would abate the strength of your displeasure.

In the case that follows too, we see how the meaning of a sentence often depends on the manner in which we utter one short word. "One of the servants of the high priest, (being his kinsman whose ear Peter cut off,) saith, did not I see thee in the garden with him?" Now if we utter this as most readers do, with a stress on *kinsman*, and a short pause after it, we make

the sentence affirm that the man whose ear Peter cut off was kinsman to the high priest, which was not the fact. But a stress upon *his*, makes this servant, kinsman to another man, who received the wound.

One more example may suffice, on this point. When our Saviour said to Peter;—"Lovest thou me more than these?"—he probably referred to the confident professions of his own attachment to Christ, which this apostle had presumed would remain unshaken, though that of his brethren should fail; but which professions he had woefully violated in the hour of trial. If this is the spirit of the question, it is a tender but severe admonition, which would be expressed by emphasis, thus; "Lovest thou me, more than *these*?" that is, more than thy *brethren* love me?

But respectable interpreters have supposed the question to refer to Peter's affection merely, and to contrast two objects of that affection; and this would change the emphasis thus;—"Lovest thou *me* more than *these*?"—that is, more than thou lovest thy *brethren*?—pp. 73—75.

On the most important point under Emphasis, the Rev. Professor has been forced to dissent from Walker. Walker lays down the universal proposition, that "*Wherever we place emphasis, we suggest the idea of contradistinction*;" in other words, that emphasis always implies antithesis. But this is shown to be plainly incorrect. Contrast, being a principal source of emotion, is a very important ground of emphasis, but it is not the sole ground.

There are other sources, besides antithetic relation, from which the mind receives strong and vivid impressions, which it is the office of vocal language to express. Thus exclamation, apostrophe, and bold figures in general, denoting high emotion, demand a correspondent force in pronunciation; and that too in many cases where the emphatic force laid on a word is *absolute*, because the thought expressed by that word is forcible of itself, without any aid from contrast. Of this the reader

may be satisfied by noting such examples as these :

*Up ! comrades,—up !—
 Wo unto you, Pharisees !—
 Hence !—hòme, you idle creatures,—
 Angels ! and ministers of gràce,—de-
 fend us.* p. 77.

Again, our author dissents from Walker in his theory of emphatic inflection. "The grand distinction," says Walker, "between the two emphatic inflections is ; *'The falling inflection affirms something in the emphasis, and denies what is opposed to it in the antithesis ; while the emphasis in the rising inflection, affirms something in the emphasis, without denying what is opposed to it in the antithesis.'*" "The amount of more than twenty pages designed by Walker to illustrate this position," says the Professor "is simply this ; *When affirmation is opposed to negation, the emphatic word or clause which affirms, has the falling inflection, and that which denies, the rising.*" This, however, it is remarked, applies only to strong affirmation ; in qualified affirmation, the affirmative clause takes the rising slide or circumflex. The general rule is "the falling inflection denotes *positive* affirmation, or enunciation of thought with energy ; the rising either expresses *negation*, or *qualified and conditional* affirmation."—pp. 80—88.

Emphasis, however, sometimes extends to several words in a sentence so as to constitute an emphatic clause. The want of proper distinctions as to this species of emphasis in the opinion of our author, occasioned the dispute between Garrick and Johnson, respecting the seat of emphasis in the ninth commandment ;

"Thou shalt not bear false witness against thy neighbour." Garrick laid the stress on *shalt*, to express the authority of the precept ; Johnson on *not*, to express its negative character. But clearly both are wrong, for in neither of these respects is this command to

be distinguished from others with which it is connected. And if we place the stress on *false* or on *neighbour*, still an antithetic relation is suggested, which does not accord with the design of the precept. Now let it be observed, that here is a *series* of precepts forbidding certain sins against *man*, our *neighbour*. Each of these is introduced with the prohibitory phrase, "thou shalt not," and then comes the *thing forbidden* ; in the sixth, *kill* ;—in the eighth, *steal* ;—in the ninth, "bear false witness." This shows the point of emphatic discrimination. In the latter case, the stress falls not on a single word, but on a *clause*, the last word of this clause, however, in the present case, demanding more stress than either of the others.

In the chapter on modulation there are many valuable practical remarks. The term *modulation* is used to denote "that variety in managing the voice, which appears in the delivery of a good speaker." This subject is discussed under the heads of Faults of Modulation, their Remedies, Pitch of Voice, Quantity, Rhetorical Pause, Compass, Transition, Expression, Representation, and the Reading of Poetry. The faults of modulation are happily and graphically described, and the proper remedies suggested. To mark transition a notation is used, which is novel, but intelligible and of easy application. We believe no other writer has adopted a device of this particular kind except Wright, and his notation is very imperfect. Its utility is obvious to any one who has attempted to teach elocution. The ability to mark a piece with such visible signs as shall direct the pupil in regard to the slides which sense and feeling require, and as to the modulation which nature suggests, must greatly facilitate the study of elocution. The fault of a pupil cannot be remembered by the instructor till his declamation is concluded, or if they are recollected, cannot be so defined by him, as to render them intelligible

With the notation furnished by this book, we see not why all the considerable faults in the management of the voice may not be noted at the instant, and rendered intelligible to the eye of the pupil. Such a contrivance has long been a desideratum, but it is now furnished to a considerable degree by the modern improvement in this highly important science. We admit that it may be abused. The notation may be too frequent, and the stress laid upon it by an instructor may render his pupil a mere *automaton*. Almost the whole tribe of Walker's followers have erred egregiously in this respect. We have seen some school books issued lately from the American press, to which the remark is applicable. Every line was crowded with signs of the circumflex, and rising and falling slides. We judged that either the editors of the books had misapplied the new system, or that their own voices had an unequalled degree of flexibility. As we found ourselves not gifted with organs of speech to hit these inflections, and as we found our ear revolting when we unfortunately succeeded in expressing them, we concluded to pass them by, as we do the Greek accents, without suffering them to influence our pronunciation.

A few remarks are added to this chapter on reading hymns; and whoever has been tortured by the canting style in which hymns are frequently read from the pulpit, must wish that these remarks were more extended and aimed deeper at the root of the evil. All the faults are not noticed; some which are considerable are passed by in silence. Perhaps the Rev. Professor would have treated this subject more fully, had he not felt that it would be in some measure a departure from the general subject, to discuss particular faults in reading which are common in only one of the learned professions. We feel

anxious to see a juster taste prevail, not only in the delivery of discourses, but in all public reading from the sacred desk. "British writers," says our author, "have constantly complained of the dull, formal manner in which the Liturgy and the sacred Scriptures are read in their churches. And often, in the pulpits of our own country, the reading of the Bible is apparently so destitute, not of feeling and devotion merely, but of all just discrimination, as to remind one of the question put by Philip to the nobleman of Ethiopia; 'Understandest thou what thou readest?'" Our Psalms and Hymns we would have read with something of the feeling by which they were prompted; and as they are to be sung by the choir, to music of the first masters, we do not wish the preacher to chant them in his own extemporaneous tune, devoid alike of harmony and sense.

While on the subject of tones, we beg the privilege of mentioning what we have often noticed with regret, relative to the modulation of voice frequently used in religious conversation. Some people, (and their number is not too small for some of our readers to be embraced in it,) however naturally they may speak on all other subjects, as soon as they begin to converse on religion, change their tones, and conduct their whole conversation in the most dull and unwelcome accents. A melancholy, heavy, unelastic, drooping mode of expression is used, as if religion was one of the most ungrateful of all subjects. Tones of gaiety and mirth are not compatible with a subject so serious, but certainly tones and emphasis of cheerfulness and kindness are most agreeable to the spirit of our religion. If we do not err, the hum-drum manner in which some Christians converse on this most delightful of all subjects, is one principal cause of the aversion which

most young people feel to religious conversation and society.

Dr. P.'s remarks on action, though not all new, are evidently the results, pretty extensively, of his own observation. That they may not be useless is our earnest wish, for though appropriate action is far less important than good thought and correct modulation and emphasis, it is not unimportant. "The tap of Cæsar's finger was enough to awe a senate." p. 116.

When we see a minister lying on his cushion to read his sermon, we feel an irresistible propensity to sleep. When we see one sweeping a circuit around him with his arms, as if they were the sails of a wind-mill, we are for a season too much attracted by the unnatural compass of the gesture, to regard the thought.

Cressollius, a Jesuit, who wrote a valuable treatise on Elocution in Latin, thus describes a speaker whom he heard in his day. "When he turned himself to the left, he spake a few words accompanied by a moderate gesture of the hand, then bending to the right, he acted the same part over again; then back again to the left, and presently to the right, at almost an equal interval of time he worked himself up to his usual gesture and his one kind of movement; you could compare him only to the blindfolded Babylonian oxen going forward and returning by the same path." "Some," says he, "hold their hands immoveable and turned to one side as if made of horn. I have seen some who exhibited the fuller's dance and expressed their wit, as the old poet says, with their feet." (See Austin's *Chironomia*, p. 9.) We wish there were nothing approaching this in preachers of the present day. Some of their faults are alluded to by our author, pp. 155—7, in the notes. Such is "the rapid, dodging cast of the eye from the notes to the hearers, and back again; implying a servile de-

pendance on what is written, even in the most familiar declarations of the Bible." So, "that indefinite sweep of the eye, which passes from one side to another of an assembly, resting no where; and that tremulous, waving cast of the eye and winking of the eyelid, which is in direct contrast to an open, manly expression of the face. Such is the habit of fixing the eye on the floor of the aisle, or on a post or pannel, when it is raised from the notes, to avoid a direct look at the hearers." But most disgusting is the preacher who "assumes the gracefulness of a fine gentleman, as if he were practising the lessons of an assembly room." All affectation of manners, and all efforts at exquisite pronunciation we detest.

In man or woman, but far most in man,
And most of all in man that ministers
And serves the altar, in our souls we
loathe
All affectation. 'Tis our perfect scorn;
Object of our implacable disgust.

This whole chapter on action, is happy in its manner, and cannot be read attentively without advantage.

The treatise is very properly accompanied with exercises, the first part of which is arranged for the purpose of illustrating the principles laid down in the work, and is marked with the notation adopted by the author. Fixing this notation is so much a matter of taste, that it is to be doubted whether all will agree with the Professor as to the reading in every passage, and whether he will not see fit hereafter to alter some of the marks he has affixed. Whoever has learned from experience the intrinsic difficulty of all works of this nature, unless he witnesses grievous errors of judgment, will be disposed to obey the maxim "de gustibus non disputandum."

In regard to the work as a whole, though some of its parts exhibit more marks of care than others, we

believe it to be executed with much good sense, and with a degree of perspicuity and simplicity not equalled in any of its kind. It was undertaken, as the author says in his preface, at the suggestion of others, and we trust it will be extensively adopted by instructors, especially in our colleges, as a classic on Elocution. In reply to letters of inquiry addressed to several of the Presidents of Colleges, and to other gentlemen, whether such a publication was deemed necessary, a concurrent opinion was expressed, that our seminaries of learning greatly need a work on elocution, different in many respects from any thing hitherto published; and a concurrent wish was expressed that the author should proceed in the preparation of such a work.

Since elocution, though old as an art, is in its infancy as a science, we may expect treatises still more perfect when men of talent shall apply themselves with diligence to the analysis of delivery. But whoever writes on this branch of education, we trust will imitate the author of this volume, if in nothing else, at least in his independence and moderation. Rules not founded in nature, will bring the whole science into contempt, or will increase the contempt which some exhibit towards it. In regard to all empirics, and of consequence towards most, (not all) of those itinerant elocutionists who constitute themselves professors of oratory, we feel an impatience which equals, if it does not exceed, that of the Roman Crassus.

"I found," said he, "that their new masters could teach nothing but vanity and impudence, and that under their teaching, our youth were forgetting, instead of learning what is truly valuable. Wherefore, when I was censor, I banished them by an edict."

If this effort of Dr. Porter, does but tend to excite public attention to the strangely neglected branch

of elocution, he will be abundantly repaid for his trouble; and if we could say aught to excite interest in this subject, we feel that we should be conferring a blessing on the literary world, and, particularly on the community of preachers. We are well aware that some of our readers, to whose judgments we would pay proper deference, think all directions in elocution worse than useless. 'Let a man speak naturally,' say they, 'and let us have nothing artificial.' We entirely accord with this sentiment. But we would ask, How shall he speak naturally? As we understand the case, a great part of our public speakers are so afflicted with bad habits of elocution, that they never do speak naturally, except in conversation and extemporaneous address. The very business of the science of elocution is, to displace these habits by teaching such as are true to nature. It may be replied, that arbitrary rules, instead of removing all faults of elocution, only exchange one bad habit for another. But we contend for no arbitrary rules. We plead for those only founded on the principles which express sense and feeling in animated conversation, and thus give it harmony, variety, and interest. It may be replied that these principles will only harass and constrain the speaker, who should endeavour to conform to them. We cannot assent to this opinion. Every day's experience contradicts it. No child was born with the ability to read. Reading is entirely an art, governed throughout by rules, and rendered easy only by long practice. We hesitate not to say, more rules are applied in enunciating a single sentence, than are involved in rhetorical elocution, in the strict sense of that term. Once these principles were not familiar, and then only did they produce hesitation and constraint. So is it in relation to the rules of elocution.

They embarrass only at the beginning, when they cross the track of established habits. Rendered familiar, they rather aid than retard delivery, and rather convey delight than excite disgust. If they destroy bad habits of speaking and superinduce such as are natural, they will prevent perhaps much sin in the hearers of the gospel, and prolong the lives of some of its preachers. Many a good pair of lungs will be delivered from the tearing and destructive effects of vociferation, and heads accustomed to nod in broken slumbers in the house of God, will be erect and attentive. If we are asked why some of those who attempt to practise on Walker's rules succeed so ill, we reply that his system has not till now been reduced to method, and rendered practicable; and that those who have attempted to follow it and have not succeeded, have either abused it, or have spent too little time in practising according to its principles. Perhaps too, their taste or organs were so defective, that they never would have learned to speak well, by any method of practice they would have been likely to adopt.

The measures adopted in the generality of our schools and academies with the view of forming orators, we have looked upon as utterly inadequate. In the first place, too little time is allotted to the study of elocution. An hour or two in a week, is all which is allowed by most of our schools, colleges, and higher seminaries. Young men, we know, are supposed to practise in private, before they appear in public to declaim. But many neglect this almost entirely. The chief advantage it would give them in most cases, should they pursue it, would be confidence and strength and compass of voice. As young men commonly declaim, they pay little regard to discriminating emphasis, and to variety of inflec-

tions and modulation. They consequently form, in almost every instance, a style of elocution pompous and stiff. If the student should at length discover that his speaking is unnatural and should resolve to change it, he must settle his own system of elocution; form his habits upon this system; and be his own instructor. All this may be done, yet few young men have the energy and perseverance requisite. Called to speak but seldom, the student feels public declamation to be an intolerable burden, decries it as a childish employment of little service, and uses all his ingenuity to avoid it.

Time is not the only thing wanted in our schools, for the successful study of elocution. Instructors are often lamentably deficient in the attention they bestow upon this department. A pupil declaims in their presence a few times only in the course of a year. Their remarks on his speaking are general and extemporaneous. They do not study his manner faithfully till they understand his faults and excellencies as a speaker; and, of course they are unable to give him those minute instructions which are alone of much value to the student of elocution. Exhortations may be dealt out from time to time, from the tutorial, professorial, or presidential chair; but however earnest these exhortations, they will be disregarded so soon as the pupil perceives that they are not followed up in the habitual instructions of those who dispense them. He too will easily lose his interest in this truly important subject, and without resistance, will follow the multitude to do evil. No college faculty should be considered complete till it has its professor of rhetoric, nor should any board of trustees be satisfied till they have so arranged the studies of college as to allow him time and opportunity for a faithful drilling of every student. Public

declamation, in our apprehension, is not enough. This should be permitted only after the most careful study in private, of the meaning of the composition to be delivered, and the most careful practice in giving to each word distinctness, with proper stress and inflection, and to the whole piece the modulation its spirit demands. One of the canons of interpretation is ;—The interpreter should endeavour to throw himself into the circumstances of the writer. The same should be the unviolated canon of every student who speaks the writings of another. He should acquaint himself, and his instructor should see that he does so, with the circumstances under which the speech was originally delivered, the character of the assembly, and the design of the orator. Let a pupil speak one brief extract from Demosthenes after such preparation, and it will be of more benefit to him, than a hundred of the ditties which students in academies and colleges too often speak. Then, to use the often quoted language of Sheridan, “within, the memory, the judgment, the passions, [of the pupil,] are all busy : without, every muscle, every nerve is exerted ; not a feature, not a limb but speaks. The organs of the body, attuned to the exertions of the mind, through the kindred organs of the hearers, instantaneously vibrate those energies from soul to soul. Notwithstanding the diversity of minds in the audience ; by the lightning of eloquence they are melted into one mass—the whole assembly, actuated in one and the same way, become, as it were, but one man, and have but one voice—*Let us march against Philip, let us fight for our liberties—let us conquer or die!* It is obvious that this course will require much attention from instructors in this department ; a laborious study of the pupil's manner ; and constant exertions to induce

him to throw off bad habits, and adopt the tones of earnest and eloquent conversation. And it will require continual watchfulness on their part, to forewarn the student of dangers which threaten him from various causes.

We say these things not because we are disposed to criminate those gentlemen who are already labouring in this department in some of our colleges. We can appreciate the arduousness of their office, and sympathize in the tedium of their miscellaneous and critical labours. We are happy to notice the testimony which Dr. Porter bears to the results of their exertions. “The fifteen years in which I have been connected with a Theological Seminary, which receives its members from all the colleges, have enabled me to observe, as I have done with much satisfaction, a gradual and growing advance, in our educated young men, as to the spirit of delivery. This advance has been especially obvious since several of these colleges have had able Professors of Rhetoric and Oratory, a department of instruction in which it is presumed none of them can much longer remain deficient, consistently with the claims of public opinion.” Until something effectual is done, which shall break down and root up bad habits of speaking ; the pulpit, and the bar, and the senate-house will not often resound with the stirring note of eloquence. Timely admonitions would guard the youthful speaker against the evil tendencies from which he will otherwise suffer. Were young preachers told that they would be tempted, through diffidence and other causes, to hurry in their delivery, to speak on a key too high and uniform ; and thus to lack that unction which causes the hearer's soul to melt, till it can pour itself out like water before God, he would be saved much pain and trouble. Ministers who have preached with

hurry and vociferation till they have injured their lungs, have, when they perceived their error, suddenly exchanged their whole style of preaching for one that is calm, manly, simple, and subduing. Their gaudy and youthful style of composition, has at the same time given place to that simple way of telling what the gospel is, and how it should induce us to act, which alone touches the heart and changes it to kindness and love.

Cicero himself fell into the same habit, and to correct it, journeyed to Athens, and Rhodes, that he might avail himself of the aid of the best masters and orators. "My body," says he, "was very weak and emaciated, my neck long and small, which is a habit I thought liable to great risk of life if engaged in any fatigue or labour of the lungs; and it gave greater alarm to those who had a regard for me, that I used to speak without any remission or variation, with the utmost stretch of my voice, and great agitation of my body; when my friends, therefore, and physicians advised me to meddle no more with causes, I resolved to run any hazard, rather than quit the hopes of glory which I had proposed to myself from pleading: but when I considered, that by managing my voice and changing my way of speaking, I might both avoid danger and speak with more ease, I took a resolution of travelling into Asia, merely for an opportunity of correcting my manner of speaking. I went to Rhodes and applied myself to Molo, whom I had heard before at Rome, who was both an experienced pleader and a fine writer, and was particularly expert in observing the faults of his scholars, as well as in his mode of teaching and improving them. His greatest trouble with me was to restrain the exuberance of a juvenile fancy, always ready to overflow its banks, within its due and proper channel." 'Hav-

ing thus finished the circuit of his travels, he returned to Italy after an excursion of two years, extremely improved, and changed as it were into a new man; the vehemence of his voice and action was moderated; the redundancy of his style and fancy corrected; his lungs strengthened; and his whole constitution confirmed.'—Middleton's *Life of Cicero*, vol. I. pp. 43, 47, 48.

We will close this article with some brief account of the mode of instruction in elocution, practised among the Greeks and Romans; as serving to confirm what we have advanced. We are not so blind in our veneration for the ancients, as to believe that their orators excel ours in every point of comparison. Ours, we believe, have more good logic and argument than theirs, and we have a greater number of eloquent men than they could boast. But their eloquence evidently produced a much greater effect on the populace than ours. This may be owing, in part, to the greater excitability of these nations, especially of the people of Greece, and in part to the popular form of their institutions. But it cannot be accounted for wholly, without supposing a superior style of elocution in their orators. The principal causes of this superiority were two. The Greeks and Romans were a hearing and not a reading people. Their books were few, and they gained their information chiefly by the organs of hearing. The instructions of their philosophers were not in the shape of lectures, but were communicated in familiar converse; their poets and historians recited their compositions with all the grace they could assume, and the whole process of instruction, or of mental amusement was managed in the easy and delightful tones of conversation. Hence fewer bad habits of elocution were formed among them, than with us; and more of

what are called natural speakers existed among their learned men. This was especially the case at Athens, where a defective articulation, a false pronunciation or quantity, was visited with the hissing of the populace.

Another cause of their superior elocution is, the great pains which were taken in forming youth to just habits of speaking.

Quintilian and Chrysippus would have the nurse who taught the child, destined for public life, to articulate, free from every fault of speech.* Women were sought as nurses for the infant orator, who were gifted with fine and liquid voices, and spake with propriety and elegance. (Quintil. Lib. I. cap. I.) It was deemed a fortunate circumstance if the parents of the boy, especially if the mother, spake with ease and refinement. (Quintil. Lib. I. c. I. Cic. Brut.) Lelia is mentioned with enthusiasm by Cicero for her mild and unaffected elocution, (Cic. de Orat. L. III. c. XII.) and the Gracchi, celebrated for their sweet voices and interesting delivery, were nurtured, he says, not so much in their mother's lap, as in the elegance and purity of her language. The whole of this family, as well as that of Curio, were distinguished for their powers of elocution, and this fact is attributed by Cicero, to the inimitable examples each had when children, in their parents. (Cic. ad Brut.) Quintilian also directs that regard should be had to propriety and elegance of speech in selecting playmates for the young orator. Great pains were taken to modulate the voice as soon as the pupil was able to read. He was then taught the rudiments of delivery, and for the purpose of practice was committed to those who were most skilled in

the art of speaking. His recitations were frequent and laborious. As soon as the youth attained a suitable age, he was put under the care of the rhetoricians, with whom he remained till prepared for public life. Cicero was trained up in this discipline, and was favoured by a father, anxious mainly for the education of his sons, with the best masters of elocution in Rome; who were generally emigrants from Greece. He pursued all his studies in the department of eloquence with an assiduity truly astonishing. "He heard the daily lectures of the most eminent orators of Greece, and was perpetually composing somewhat at home, and declaiming under their correction." (Middleton's Life of Cic. vol. I. p. 37.) After having practised for a time in his profession of the law, he went, as we have seen, to Greece and Asia, to correct some bad habits into which he had run in the vehemence of his early attempts. Even amid the laborious duties of his Sicilian quaestorship, he did not suffer a day to pass without some exercise in rhetoric. Crassus, Hortensius, Isocrates, and Demosthenes laboured with great care and perseverance in the same department of study. The Cæsars, Pompey, Severus, and some other illustrious generals, continued their rhetorical exercises amid the severe duties of the camp.

We need not wonder then, that the ancients, while they fall below us in science and various literature, should have been so far our superiors in moving, delighting, and persuading men, since they so assiduously and enthusiastically cultivated the art of delivery, which we so unjustly and tamely neglect.

That we are right in attributing much of the superiority of the ancient orators to their elocution, we will adduce a case affording strong presumptive evidence. No one, at all acquainted with the writings of

* Of course they would not approve that absurd and ungrammatical mode of talking to their babes, which many excellent mothers practise.

Demosthenes, can believe that he ever was wanting in intellectual strength, or ever exhibited a production without merit. But before he cultivated his delivery, he was hissed from the rostrum; while, after he had acquired a proper and manly elocution, he was crowned with unexampled success. His cave and his lamp will ever be mentioned as a stimulus and encouragement to those who are suffering from unnatural habits; and his perseverance to obtain honour from man will always be a reproach to those who, with the ministry of Jesus before them, and the salvation of souls as the object of their lives, shall be too indolent to cultivate an art which, at least, will be an useful auxiliary in their important work.

Though we mean to be cautious how we join in the hue and cry for reform in our colleges, we confess that we should rejoice to see a radical improvement in the mode of teaching delivery through all our seminaries of learning. Especially should we rejoice to see those who are training up to be sons of the church, free from the influence of bad habits of elocution. We know eloquence will not save the soul. We know good elocution is not, of course, eloquence. We know there is an unction in a preacher whose heart is touched by the Holy Spirit, which does more than any thing else to affect an assembly, but we see not why a good speaker may not have this unction as well as any other man, and why, having it, he will not speak with greater power than one whose delivery is disagreeable. We shall be very sorry if we have said aught which shall lead young preachers to depend on oratory to the neglect of deep and pious feeling; but we shall feel happy if they will turn from our page encouraged to pursue eloquence in strict subserviency to the glory of God and the salvation of souls.

Juvenile Psalmody: prepared for the Use of Sunday Schools, at the request of the Directors of the Western Sunday School Union. By THOMAS HASTINGS, Author of a Dissertation on Musical Taste, one of the Editors of *Musica Sacra*, &c. Utica.

CHURCH Music was formerly taught in Scotland, at the parish school, along with other branches of a common education. Parents thought it proper that their children should know how to praise God in psalms as well as to read his holy word. Hence the precentor, or church-clerk was commonly the school-master of the parish. At length, however, a noted teacher of psalmody devised a "Plan for teaching a crowd," which introduced singing-schools. The practice of making psalmody a branch of common school instruction is now in use among the Shakers in our country. We remember having heard several entire classes, after an exercise in spelling, unitedly sing a hymn with seriousness and propriety. No one was excluded from the exercise for harshness of voice, but all joined (except such as were quite young,) and discipline had made them all very tolerable singers.

We have no desire that sacred music should be introduced into our school-houses; but we think there is a peculiar propriety in its being made the subject of attention in our sabbath schools. Infant voices should be early taught to hymn their Maker's praise, and at the sabbath school, this sacred art may be early and gradually acquired, while at the same time, that solemnity of mind will be cherished, which should ever characterize this part of divine worship. At the "singing school" our young people learn indeed to *sing*, but with all the noise and unbecoming mirth which are usually attendant on such meetings, a just sense of

the *object* of their singing is too often lost from their minds. The praise of Jehovah degenerates into something little better than a mere exhibition of skill in musical performances.

Singing, we are aware, is already a customary exercise in Sunday Schools. As many as happen to be qualified, both teachers and scholars, are wont to join in the performance. But these, we believe, constitute in most instances but a minority of the members. There are many whose voices might be tuned to harmony that are suffered to be mute. These should be instructed and brought forward, and to do this is surely consonant with the object of that excellent institution. If sacred music were here judiciously and systematically cultivated, not only would the Sabbath School be rendered a place of still more delightful interest than it now possesses, but large numbers would be gradually prepared to contribute to the praises of the great congregation. And since the Sunday School is not now regarded—as formerly it was by some—as designed only for the benefit of the poorer classes, but is filled with the children of the most respectable families, it might be hoped that the Sabbath choir might not be left to be made up exclusively from the humbler classes of society. This is frequently the case, particularly in large towns, and we fear it is a great sin in God's house. How many young ladies are there, who would cheerfully entertain a fashionable circle with their voices and pianos, who would think it *vulgar* to take their seat with the singers and chant the praises of their Redeemer on the Sabbath. These things ought not to be. It might be hoped, further,—if sacred music were generally cultivated in Sabbath Schools,—that singing would oftener be heard in families. Hymns

are a delightful part of family worship: especially are they delightful on the Sabbath; and all families to whom God has given voices to sing his praise, should esteem it a privilege to exercise so valuable a gift.

The little work which we have noticed in this article is happily adapted to promote the object we are recommending. Of this the name of the author is itself a pledge. The book is divided into two parts,—the first of which treats of the “rudiments of music.” The subject is so simplified that it may be soon mastered by the youthful pupil. The second part comprises a number of tunes, with a very happy selection of about thirty or forty psalms and hymns. The tunes are simple, chaste, and classical; and we think the author has done well in giving only the treble and bass. Two parts are better than four, for the youthful voices of a Sabbath School: they will be less embarrassing to the pupil, and will be sung with a more simple effect.

The author suggests, that for the purpose of instructing the pupils, at first, some evening in the week, or some other season, be specially set apart. Perhaps it were better, if practicable, that they should be taught at their homes. By practising alone with their teacher they will soon be able to accompany a larger number, and it is desirable, if possible, to avoid those mirthful and often desecrating associations which are unavoidably created in assemblies of young and inexperienced essayists in vocal music. Let a proper person be appointed to this office. Some one of at least tolerable qualifications may be found in almost every congregation. Let him be a man of simple and correct taste, free from affectation and vanity, and an enemy to unnatural trills and graces; and, if possible, let him always be a man of piety.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

The Christian Preacher, in addition to those mentioned in our last, has made its appearance, published by the Rev. A. Campbell, of Dover, Del.

Its general object is, to detect error, and to exhibit and defend truth, on the difficult and disputed doctrines of the Christian religion. More particularly, "to show that Bible Calvinism, and Bible Arminianism, are not two discordant wholes, but the appropriate parts of one grand and consistent system of divine truth."

"*The Jewish Intelligencer*."—The Rev. Joseph Samuel C. F. Frey, has issued proposals for publishing by subscription a monthly publication under this title, (each number containing 32 pages 8vo.) to embrace, 1. A series of Letters in two parts: viz. on the Messiahship of Jesus of Nazareth, and on his Divinity. 2. A collection of Jewish Antiquities stated, and their Typical design exhibited. 3. Modern Judaism contrasted with the religion of the ancient Jews. 4. The origin and progress of Christian benevolent exertions in behalf of the Jews since 1723. 5. Monthly Intelligence respecting the Jews. 6. Narratives of converted Jews. 7. Miscellaneous subjects respecting the Jews. Price \$2 per annum in advance. Most of the materials for the work are already prepared.

Life Preserver.—An instrument by this name has been lately invented by Dr. John L. Comstock, of Hartford, which promises to be very useful in cases of disasters at sea.

The apparatus is very simple, consisting merely of a canvass bag about five feet long, and, when filled, of as many inches diameter. In the centre of this a brass cock is inserted, with a screw stopper, and all a person would have to do in case of a disaster at sea, would be to lash the bag around his waist apply his mouth to the cock, and blow it full of air. The canvass of which the bag is made, is double, and rendered impervious to water and air, by means of a solution of India rubber, spread like a glue between the cloth, and which adheres with immovable ten-

nacity. The same process applied to ladies' prunella shoes will render them impenetrable by water, while the cloth is as soft and pliable as ever.

Another new invention.—Gaspar Richards advertises in the New-York papers, that "a new system of power has been found out as a substitute for steam, by weight and lever, having three capital advantages over steam, inasmuch as it secures the perfect safety of the passengers, great economy, and expedition." A ship on the new system, Mr. Richards says, can go from here to Europe in fifteen days, and will be sure to arrive at its place of destination at the day appointed, and through all kinds of weather. And he calls upon men of capital to come forward and assist him in putting his new system into extensive operation.

On the Union canal now constructing in Pennsylvania, there is a steam engine of 100 horse power, for supplying the summit level with water from the Swatara river. It is computed that it will raise 700,000 cubic feet of water in twenty-four hours. This canal goes through a high ridge, by a tunnel near forty-five rods in length, and eighteen feet in diameter. Men ride through this tunnel on horseback. The aqueduct over the Swatara river is a magnificent work, 275 feet in length. The Union canal will form a water communication between the Schuylkill and the Susquehanna.

Mauch Chunk Railway.—This novel and interesting work in Pennsylvania, has been completed in a little more than two months from the commencement. Its length is nine miles, and cost from 2,500 to \$3,000 per mile. There are, it is said, thirty cars upon the road, and the number is to be increased to 150. The cars descend by the force of gravity; one horse takes up three empty cars. In this way each car can be made to perform four trips per day. Cars are preparing in which the horses are to ride down. The greatest day's work yet done has been to send down 75 cars, carrying each a

ton and a half; total one hundred twelve and a half tons of coal. The time allowed for descending the whole distance, is 40 minutes.

The Waldenses.—A gentleman who visited the country of this interesting people in 1824, has favored us with the following statement.

"The Vaudois, or Waldenses, inhabit three valleys or ravines on the eastern side of the lofty chain of mountains, which separate Piedmont from France. The road from Turin to their villages, passes through the city of Pignerole, a distance of about twenty-five miles, and thence to *San Giovanni* the first Vaudois village on the route may be 10 or 12 miles, and perhaps three more to *La Torre*. The names of the three valleys are *Lucerne*, *San Martino*, and *Perosa*. I visited *La Torre*, or *La Tour*, in Dec. 1824, and

derived from the Rev. Mr. Bert, the Pastor of that village and the Moderator of the Synod of the Vaudois clergy, the following tabular account of this remarkably interesting people, and of their clergy. It is drawn up like a similar table in the travels of the Rev. M. Gillies, which I saw in the house of Mr. Bert, but was corrected by Mr. Bert up to that time. His estimate of the population of several of the villages differed also from that given to Mr. Gillies. The third column denotes the comparative revenue of the parishes: the highest being 1, and the lowest 5. Several of the parishes are *pluralities*; that is, the same Pastor takes the oversight of two or more villages; and, where the villages have churches erected in them, preaches in them alternately. The smaller villages which have churches are marked with an asterisk.

PARISHES.	VALLEYS.	COMP. REV.	PROTES- TANTS.	ROM. CATH.	TOTAL.	PASTORS.
San Giovanni,	Lucerne,	1	1700	40	1740	David Mondon.
Angrogna,	Do.	2	2000	200	2200	Paul Goante.
La Torre,	Do.	1	1800	200	2000	Pierre Bert, [Moderator.]
Villaro,	Do.	2	2000	200	2200	Francois Gay.
Bobbio,	Do.	1	1700	20	1720	George Muston, [Secretary.]
Rora,	Do.	2	700	30	730	Henry Peyrot.
			—9900	—690	—10590	
Pomaretto and Envers Pinache,	Perosa,	4	1100	100	1200	Jaen Jacques Jalla.
Pramolo,	Do.	2	1200	30	1230	Jacques Vincon.
San Germano,	Do.	3	1000	150	1150	Jean Monot.
Rocca-Piatta,* Parostino, and Inversa Porta, } Prali* and Rodoretto,* } Moneglia,* Massel,* } Salsa, and Chabrant, } Villa-Seccha,* Richa- retto, Faetto, Bovilla, San Martino, and Tra- verso, }	Do.	3	1300	60	1360	†
			—5100	—340	—5440	
	San Martino,	3	1200	100	1300	Jacques Peyrani.
	Do.	1	1200	50	1250	Pierre Monastier.
	Do.	5	1200	300	1500	Alex. Rostain.
			—3600	—450	—4050	[Mod'r adjoint.
			18600	1480	20080	

There are thus in three Valleys 25 villages, comprising 13 parishes, presided over by 13 pastors, with an aggregate population of 18,600 Vaudois, intermixed with 1,480 Roman Catholics of the Vaudois population 9,900 are in the valley of *Lucerne*, 5,100 in *Perosa*, and 3,600 in *San Martino*.

† *Rocca-Piatta* had lost its pastor and had invited Mr. Jacques Peyrani from *Prali*. Mr. Bert told me that he would probably accept and in that case Mr. Cæsar Rostain would probably be the minister of *Prali*.

CONSTANTINOPLE:—Ceremony of conducting a child to School.—"Scarcely had we entered the city"(says Mr. Brewer, Missionary to the Mediterranean, in a letter to the Editor of this Magazine,) "before we were gratified by what was to us a novel ceremony. A crowd of people were conducting a little child of two or three years of age, for the first time to school. She was borne in front in the arms of her master, her golden tresses,—I am speaking without a figure—the value of many guineas, almost covering her shoulders. The other members of the school followed in regular order, chanting from their books a prayer, that she might be a—" *buon spirito*," said my guide,—a child of good mental capacity."

Announcement of the birth of a son to the Sultan.—"I was waked this morning (Feb. 18.) says the same Missionary by the discharge of perhaps a thousand cannon, announcing that to the "commander of the faithful and pillar of the world" a son had been born. A festival of three days has been appointed in honor of so important an event. It is only on these great occasions, and others of a similar nature, such as the passage of the Sultan from one palace to another, that the Turks condescend to discharge their artillery. The capture of a city, or the entire subjection of the Morea, would not probably be honored with a single gun."

NEW PUBLICATIONS.

RELIGIOUS.

Six Sermons on the Nature, Occasions, Signs, Evils, and Remedy of Intemperance. By Lyman Beecher, D. D. Boston; T. R. Marvin. 12mo. pp. 107.

Sermon on Revivals of Religion: containing a caution to the Church in the Nineteenth century, to beware of the devices of Satan in corrupting them. By Seth Williston, Durham, N. Y.

An Amended Version of the Book of Job, with an Introduction, and Notes chiefly explanatory. By George R. Noyes. pp. 198. Cambridge: Hilliard & Brown.

A Sermon, preached Dec. 13, 1826, at the Installation of the Rev. Calvin Park, D. D. in the First Congregational Church in Stoughton. By Nathaniel Emmons, D. D. Boston: T. R. Marvin, 1827.

The Substance of Two Discourses on the Mode of Baptism, delivered at Hebron and Bristol, in N. H. in the months of September and December, 1826. With some additions and improvements. To which is added an Appendix, containing some Miscellaneous Remarks on the same subject. By Samuel Arnold, Preacher of the Gospel. Concord: 1827.

Juvenile Psalmody: prepared for the use of Sunday Schools, at the request of the Directors of the Western Sunday School Union. By Thomas Hastings, Author of a Dissertation on Musical Taste, one of the Editors of *Musica Sacra*, &c. Utica: Western Sunday School Union.

Select Hymns, for the use of Sunday Schools and Families. Cambridge: Hilliard & Brown.

MISCELLANEOUS.

An Analysis of Horne's Introduction to the critical study of the Holy Scriptures, illustrated with maps and other engravings, in one volume. Crocker & Brewster. Boston.

Infant Education: or Remarks on the importance of Educating the Infant Poor, from the age of eighteen months to seven years; with an account of some of the Infant Schools in England and the System of Education there adopted; selected and abridged from the works of Wilderspin, Goyder, and others, and adapted to the use of Infant Schools in America. By a Friend to the Poor. New-York.

Review of the Rev. Dr. Channing's discourse, preached at the Dedication of the Second Congregational Unit-

rian Church, New-York, Dec. 7, 1826. Boston Hilliard & Gray, Little & Wilkins, 1827. 8vo. pp. 91.

Historical Scenes in the United States: or a Selection of important and interesting events in the History of the United States. Illustrated by numerous engravings. New-Haven. Monson & Co.

An Epitome of Grecian Antiquities. For the use of Schools. By Charles D. Cleveland. 12 mo. pp. 177. Boston: Hilliard, Gray, Little & Wilkins, and Richardson & Lord. 1827.

The American Journal of Science and Arts. Vol. XII.—No. 2. June, 1827.

Brown's Philosophy of the Human Mind, abridged, and distributed according to the natural division of the subject. By Levi Hedge, LL. D. Professor of Logic and Metaphysics in Harvard University. 2 vols. 8vo. Cambridge: Hilliard & Brown. 1827.

Personal Narrative of a Journey from India to England, by Bussorah, Bagdad, the Ruins of Babylon, Cardistan, the court of Persia, the western shore of the Caspian sea, Astrakan, Nishney Novogorod, Moscow, and St. Petersburg; in the year 1824. By Captain the Hon. George Kepler. 8vo. pp. 344. Philadelphia: Carey, Lea & Carey. 1827.

The American Annual Register; for the years 1825—6, or the Fiftieth year of American Independence. 8vo. pp. 350. New-York: G. & C. Carvill. 1827.

The Philadelphia Monthly Journal of Medicine and Surgery. Edited by N. R. Smith, M. D. Professor of Anatomy in Jefferson College, and Author of a Physiological Essay on Digestion. "Quidquid præcipies esto brevis." Vol. I. No. I. 8vo. pp. 56. "

MONTHLY RECORD.

RELIGIOUS.

The reports of our national religious institutions which have recently celebrated their anniversaries, are exceedingly interesting, as they exhibit at one view, a summary account of their widely extended efforts, and particularly as they show the unusual prosperity which has attended them the past year.

We have room only for a selection of the most prominent facts, which we subjoin in addition to those given in our last number.

The *American Home Missionary Society* held its first anniversary in New-York, May 9th. As this society assumed the responsibilities of the United Domestic Missionary Society, and was bound to fulfil its previous engagements, it numbered at the commencement of its operations last year, one hundred and eleven congregations to which assistance had been pledged in the support of ninety-six missionaries, the period of whose engagements had not been fulfilled. Of these, fifty-sev-

en have been re-appointed, and are still in the service of the society, together with 72 others, who have been received as missionaries within the year. Making the whole number of congregations and missionary districts aided since the institution of the Society, *one hundred and ninety-five*; and the number of ministers employed, *one hundred and sixty-eight*. Of these, 135 are settled as pastors, or are statedly employed in single congregations; twenty divide their labours between two or more congregations; and thirteen, including agents, are allowed to exercise their ministry in a larger extent of country. The congregations and missionary districts occupied wholly or in part by the Society's missionaries, are as follows: 124 in New-York, 1 in Vermont, 1 in New-Jersey, 8 in Pennsylvania, 22 in Ohio, 4 in Michigan, 4 in Indiana, 2 in Illinois, 4 in Missouri, 2 in Tennessee, 2 in Virginia, 4 in Kentucky, 1 in Louisiana, 1 in North Carolina, 1 in East Florida, and 1 in Lower Canada.

The amount of service performed by

the missionaries within the year, is *one hundred and five years and three months*, and the average proportion of aid in their support granted by the Society, is about one-fourth.

Several important Societies at the West and South have already become auxiliary, and it is confidently believed that most of the State Societies will adopt similar measures at their next anniversaries.

The whole number of Auxiliaries which have been recognized by the Society, is *one hundred and twenty-six*.

But while the committee do anticipate for the society, at no very distant period, a ten-fold enlargement under the smiles of a beneficent Providence, they would not speak ungratefully of the past. They would rather wonder that the blessing of God has enabled the Society to accomplish so much. The influence of this single year has been felt by hundreds of thousands. The institutions of Christianity established and perpetuated in 195 townships, villages and parishes, embraced in 84 counties and 15 states and territories, will not fail to exert a powerful agency in the improvement of the moral character of this nation,—while the souls that have been saved by the preaching of 168 ministers of Christ, will never cease to admire, *with all saints, the length and breadth, and height and depth, of the love of Christ, which passeth knowledge*.

From a review of the reports of the missionaries, the Committee have been deeply impressed with the following circumstances of interest to the friends of the Redeemer's kingdom. The first is, that Sabbath Schools and Bible Classes have been very generally supported in the congregations aided by the Society; and in many instances have been attended with the happiest results. The want of Bibles, and of religious Tracts and books for distribution, is a subject of earnest appeal in their communications. The Monthly Concert of Prayer has been generally, if not uniformly, observed at their stations.

Sixteen special visitations of the Holy Spirit have been experienced under the labors of the Society's missionaries, and have resulted in the hopeful conversion of *seven hundred souls*. In several other stations ap-

pearances are highly encouraging; and in all, the influence of the gospel has been in a measure felt. There is not perhaps a missionary of the Society who has not been honored as the instrument of leading more than one sinner to repentance. The whole number of souls converted in all the congregations where the missionaries have laboured, is probably not less than *one thousand*.

The amount of monies paid out by the Committee during the year for the support of missionaries, including the expense of office and agencies, is \$13,984 17; and more than \$10,000 have been pledged in the support of agents and in aid of congregations now on our list, which is, or will become due in the successive months of the year. The total receipts, including \$1,890 45 paid over by the U. D. M. S. is \$20,031 21. Now in the treasury, \$6,047 04.

In looking over the sources from which this income has been derived, we see, (say the Committee) marked with peculiar distinctness, the hand of God as giving it all. There has yet been no such concentration of the moral strength of the nation as the importance of the cause of Home Missions demands. And the Society has no permanent funds. All its pecuniary resources have been derived from a very small portion of the Christian community, and have come of God's immediate blessing. Among other receipts we notice the following:

From 17 Life Directors,	1,700 00
From 56 Life Members,	1,680 00
Payments in part for some purposes,	809 51
From Auxiliary Societies and Associations, together with several Societies not Auxiliary,	5,996 39
Thanksgiving, Monthly Concert and other collections,	2,264 40
From Geneva Agency (for support of 32 missionaries in the Western District,)	2,038 36
From Boston Society for Home Missions,	997 60
From Young Men's Missionary Society of N. Y. City, (applied to the support of 22 missionaries,)	1,300 00
From Monroe county Auxiliary,	400 00

The American Bible Society held its eleventh anniversary at the same place on the following day. The receipts for the past year amounted to \$64,764 13; which is 11,774 19 more than those of the preceding year. Of the whole amount, \$35,366 29 were received in payment for Bibles and Testaments, \$19,282 82 as free donations, \$4,225 as subscriptions to pay the debt on the Society's House, and \$2,970 as permanent loans. The particulars sources from which the income has been derived, are as follows:

Donations from Auxiliary Societies, - - -	\$13,466 90
Donations from Bible Societies not auxiliary, - - -	352 14
Remittances for Bibles from Auxiliary Bible Societies, - - -	29,918 42
Remittances from Bible Societies not auxiliary, - - -	1,794 52
Donations from Benevolent Societies, - - -	20 00
Legacies, - - -	640 00
To constitute persons Directors for life, - - -	450 00
To constitute persons Members for life, - - -	3,113 00
Annual contributions, - - -	444 00
Donations from individuals, - - -	639 83
Congregational collections, - - -	157 95
Proceeds of Bibles and Testaments entrusted to individuals in foreign parts, - - -	780 31
Sales to individuals, - - -	2,893 06
Rent of parts of Bible Society Building, - - -	700 00
Dividends on stock, - - -	620 00
Interest on money loaned to Trustees of Building, - - -	550 36
Donations for payment of debt on Building, - - -	4,225 00
Reimbursement of debt on Building by Trustees, - - -	1,049 64
Permanent loans, interest to be paid in Bibles and Test. - - -	2,970 00
	<hr/>
	\$64,764 13

The American Sunday School Union celebrated its third anniversary, at Philadelphia, May, 22d.

Since the anniversary, in May last they have published 11,000 Tracts—1000 Hymns in sheets—3000 Teacher's Manual—6500 select Scripture Lessons—10,000 Alphabetical cards—2500 Class books—2000 Bible Questions—484,000 Premium books—2000 Teachers' Hymn books—23,000 Sunday School Magazines—2000 Teach-

er's Guide—4000 Testaments—2000 Reference Testaments 2500 Reports—11,500 Decalogues—606,000 Tickets—17,000 Primers—4000 Catalogues—10,000 Spelling books—2250 Regulations—48,000 Catechisms—35,000 Hymn books, and 289,250 other publications; making 1,616,796 publications, which, added to those issued by the Society in the two preceding years, make a grand total of 3,741,340.

The circulation of the American Sunday School Magazine has much increased, and the edition now consists of 2500 copies monthly—of the smaller Magazine 10,000 copies are printed monthly.

There are now established in different parts of the United States, in whole or in part on the capital of this Union, 67 depositories for the sale and distribution of the Society's publications.

Sixty-three auxiliaries have been added during the past year, making 463 which have been recognized by the society. There are now connected with the American Sunday School Union, 362 auxiliaries, 2,415 schools, 22,291 teachers, 159,246 scholars. Increase 2,993 teachers, 24,172 scholars. Whole number of hopeful conversions during the past year, 1,481—723 of whom are teachers, and 758 scholars. Excess of hopeful conversions over last year, 481. Add these to the 4,000 hopeful converts before returned, and the amount is 5,481.

The General Agent, in discharging his duties, has already travelled more than 3,000 miles, and has collected \$3,665 77, of which \$1,500 have been left with the managers of local depositories.

Since the last anniversary, the Board of Managers have been enabled, by the liberal contributions of their fellow citizens in Philadelphia, to purchase a convenient lot with buildings thereon for their depository, and are now preparing them, and erecting other buildings on the same lot, for the accommodation of their printer, stereotype-founder, letter-press and copper-plate printer, binder, wood and copper-plate engravers, &c. the whole expense of which, when completed, including the cost of the original purchase, will amount to about 34,000

dollars. Their depository will thus be furnished them free of expense. The amount of the contributions above mentioned is already 14,000; 10,000 of which have been paid in. The building purchased is at 148 Chesnut street: the lot has 50 feet front and 130 feet depth. The new building erecting for printing-office, &c. is 50 feet long, 24 feet wide, and 5 stories high. The book store has 24 front and 50 feet depth: a very tasteful and substantial marble front has been put up, the difference in the expense of which, between it and ordinary wood work, has been paid by a liberal friend of the institution here.

The American Education Society, held its annual meeting at Boston, May 28th.

A delegation from the Presbyterian Education Society was present, and the contemplated union of that society with this as a branch society, was consummated. The number of beneficiaries received since the last annual meeting, is 35. The whole number assisted by the funds during the year, 156.

The whole number of young men to whom appropriations have been made since the foundation of the Society in 1815, is *five hundred and seventy-six*. They have resided in *nineteen or twenty* States; and have pursued their studies at as many Colleges, and at more than 40 academies.

Of those who have been patronized by the Society from its commencement, 78 have been settled as *Pastors of churches*, in 14 different States; all of whom, it is believed, yet sustain that office, except 4 or 5 who have died or been dismissed. Six or seven have devoted themselves to the work of *foreign missionaries*; two of these, the lamented Mosely and Chapman, have already ceased from their labours, and their bodies lie buried far in the wilderness of America. Four have been ordained as *Evangelists*, and six others as *Domestic Missionaries*. Thirty-three are preaching as *Licentiates and Candidates* for settlement; *seven* are *Licentiates*, and, at the same time, *Instructors* of youth; and *two* others who have received ordination, have been called to stations of great usefulness, in connexion with two of the largest

Benevolent Societies in the country. Thus it is ascertained, that of those whom the Society has assisted since its formation only *twelve years ago*, *ONE HUNDRED AND THIRTY-SEVEN* have become preachers of the gospel.

The amount of donations and of other sources of disposable income during the year, as appears from the Treasurer's report, is \$13,428 90. The amount of expenditures is \$12,003 09. About sixty scholarships of one thousand dollars each have been subscribed, part of them payable in five years, and a large part has already been paid into the hands of the Treasurer on account of them.

The General Assembly of the Presbyterian Church commenced its sessions in Philadelphia, May 17th. The narrative of the state of religion within the bounds of their church, exhibits a mixture of light and shade, of good and evil. In surveying the destitute settlements, says the narrative, which are without the regular ministrations of the Gospel, the remote northern parts of the State of New-York, the States of Ohio, Indiana, Alabama, Mississippi, Missouri, Georgia, and Kentucky, present themselves in mournful array before us. For although in all these, there are some regular, faithful ministers of Christ, there is an immense territory lying waste, without laborers to cultivate it. Now and then, a travelling missionary scatters the seed of the kingdom. But having none to succeed him, the fruit of his toil is blasted for want of efficient cultivation. Of this we have painful evidence in the fact, that within the limits of a single Presbytery in the Synod of Indiana, *five churches* have become extinct during the last year, from this cause. The present destitute condition of those extensive western regions, and the rapidly increasing population, which far surpasses the increase of ministers, furnish pressing motives to exertion and prayer on the part of the churches, that the laborers may be multiplied, and that these thousands of our fellow sinners may not be left to perish for want of the bread and the water of life. *They are our brethren, and they cry to us for help.* Let us not be deaf to their entreaties, lest "their cries enter into the ears of the Lord of Saba-

oth," and he come and smite us with a curse.

And, continues the narrative, while the assembly would rejoice and bless God for sustaining, and multiplying, and giving increased action to the benevolent institutions within our church, and throughout our land, they have still higher grounds of joy and gratitude to the Head of the church, for the showers of divine grace, with which their Zion has been favored during the past year. The Holy Ghost, like a mighty rushing wind, has descended and rested on many assemblies, and by his all-conquering energy has subdued many stout hearts which were fraught with enmity against God, and the Gospel of his grace. The past year has been emphatically a year of *revivals*. To enumerate all the towns and congregations on which God has poured out his Holy Spirit, would swell our report beyond its assigned limits. Suffice it to say, that upwards of *twenty Presbyteries* have participated, in a greater or less degree, in the refreshing showers with which God has been watering his church.

A committee of this body, and one of the General Association of Connecticut, which met in August last, unanimously resolved to recommend two rules for the future regulation of their intercourse with each other. The resolutions were adopted by the assembly; and Drs. Green, Blatchford, and Hillyer, were appointed a committee to prepare a memorial on the subject, to be sent to the other ecclesiastical bodies of New England, represented in the Assembly. The proposed rules follow:

"1st, That it shall be deemed irregular and unfriendly for any Presbytery or Association within the bounds of the Corresponding churches, to receive any candidate for licensure, licentiate, or ordained minister, into connexion with either, without regular testimonials, and a regular dismissal from the Presbytery or Association, from which the said candidate, licentiate, or minister, may come.

"2nd, That the delegates commissioned respectively by the Corresponding Churches to attend the highest body of each be hereby empowered, agreeably to the original plan of Correspondence between the Churches, to sit and deliberate only, but not to vote."

The General Association of Connecticut, convened at Stratford, on the third Tuesday of June. The Scribe of that meeting has politely furnished us with the minutes of their proceedings, from which we make the following extracts.

A resolution, from a Committee of the Pastoral Association of Massachusetts, having been communicated; recommending "a day of humiliation, thanksgiving, and prayer, to humble themselves for past deficiencies, to acknowledge with gratitude the goodness of God for the success the gospel has already had, and to implore greater effusions of the Holy Spirit upon themselves, upon all who are preparing to preach the gospel, and upon the churches and congregations of the land:" a committee was appointed to correspond with the committee of that body, upon some suitable time for carrying the resolution into effect.

The following resolution of the Pastoral Association of Massachusetts was read.

"Considering the great and increasing want of ministers of the gospel, to supply our own country, and other parts of the world, and the important influence which the American Education Society is destined to exert in raising up ministers of the gospel; resolved, that we cordially recommend the observance of the concert of prayer which is appointed on Tuesday afternoon and evening following the usual monthly concert, to pray for those under its patronage, and generally for the great object of praying the Lord of the harvest, that he will send forth laborers into his harvest."

On hearing the above resolution, Voted, that this association do cordially approve the object of the American Education Society, and recommend either the observance of the proposed concert, or that the object be distinctly remembered at the regular monthly concert.

Resolved, that this association do cordially approve of the principles and object of the "American Society for the promotion of Temperance," and that we will use our influence as Pastors, to prevent entirely the common use, and all the abuses of strong drink.

A committee was appointed to whom were referred the following questions, viz: "Is not a minister whose recom-

mendations have been recalled by the council that dismissed him, on account of gross immorality, to be considered as silenced or deposed? If so, can any number of ministers casually convened, restore such minister to his office, against the voice of said council and the association to which he belonged? Who reported, "That when a minister who has been dismissed in good standing, and with a recommendation of the dismissing council, shall afterwards be guilty of notorious and acknowledged immorality, the council that dismissed have a right, upon the knowledge of the fact, provided he is still unsettled, to recall their recommendation, and the minister whose recommendation is thus recalled, is suspended from the ministerial office."

No casual meeting of ministers, nor any other body of ministers, to which he is not amenable, can regularly restore him."

The committee appointed by the General Association the last year, "to prepare and present a summary of Christian doctrine to this body at this session," submitted a report which was read and accepted.

In considering the report of this committee, the following resolutions were adopted.

Resolved, that in the opinion of this Association, the adoption of a common summary of Christian doctrine, by the evangelical ministry of New-England, would greatly subserve the interests of truth and religion.

Resolved, that a committee be appointed to request of the ecclesiastical bodies of New-England, in connexion with this Association, the appointment of a committee of conference, who, with this committee, may prepare such summary, to be reported to each of these ecclesiastical bodies, with reference to such ulterior measures as they may deem expedient for the promotion of the general object.

Resolved, that the proposed committees of conference meet for the purpose specified, at Hartford, on the third Tuesday of October next, or at some time and place which may be agreed on by themselves.

Voted, that a committee be appointed to correspond with individuals in the several district associations, and report at the next meeting of this body, if they deem it expedient, some plan for

enlarging the General Association; and apportioning the ratio of representation, as nearly as possible, to the number of members composing said associations.

Voted, that the Association approve of the object of the Agents of the Western Reserve College, in soliciting funds for the aid of that institution, and pledge ourselves to encourage it.

Resolved, that the Association do highly approve of the object and exertions of the Colonization Society, and do recommend to the ministers in our connexion in this state, to use their influence in that way they shall judge proper, to aid the society.

Voted, that a delegate be appointed to attend the State Conference of Maine, and propose a union with us on the same terms, on which a union is formed between us and other bodies.

Voted, that one person from each district association be appointed to report the existing regulations respecting church government in their respective Consociations.

Voted, that the next meeting of this Association be in the city of New Haven, at the house of the Rev. Leonard Bacon, the third Tuesday of June 1828.

Sandwich Island Mission.—The Prudential Committee contemplate sending a reinforcement to the Sandwich Island mission, next autumn, if Providence permit,—a measure the necessity of which must be apparent to all who have attended to the progress of the mission, and to the present state of the islands. It should consist of at least *three ordained missionaries, a physician, and a printer.* It is desired, indeed, by the missionaries at the islands, that *five* clergymen may come to their help: and if this number does not go at present, it should not long be withheld.

As the mission was situated, at the latest dates, the population of the Sandwich Islands enjoyed the Christian ministry in the proportions about to be stated.

	Population.	Preachers.
Island of Maui,	10,000	1
" Tauai,	15,000	1
" Oahu,	20,000	1
" Hawaii,	85,000	4
	130,000	7

Yet these people are, perhaps, as ready to hear and obey the Gospel, as any similar number of the human race who possess not true piety. In but few places, if, any, in our own country, or in any other country, would a minister labor for ten years to come, with fairer prospects of having *souls* for his hire, than in those islands.

Almost every station which has been formed, stands in great need of being strengthened; and, on Hawaii especially, various new stations should be speedily organized.

Two printers, and two presses, kept in constant employ, could not furnish the materials of reading and reflection as rapidly as they are demanded by the waking intellect of the Sandwich Islands, and by the circumstances of that interesting people: and hereafter there should be two printing establishments, —one for Hawaii, the other for the remaining islands.

It will be proper to say here, though in few words, that a mission to the North-West Coast will soon be expedient; and that whenever it is expedient, it had better be attempted, probably, by some of the missionaries, from the Sandwich Islands. From those Islands access to the coast will be easy, and may be frequent; and for some of the missionaries such an enterprise may furnish a desirable change of climate. The mission on the N. W. Coast might be regarded as a Branch of the Sandwich Island mission, and labors and laborers might be interchanged, as should be deemed expedient: and the expense of the new mission, thus undertaken, and thus conducted, would be considerably less, than it must be, if sent originally from this country.

In view of this not improbable state of things, it becomes still more important, that the present necessities of the mission at the islands be supplied with a liberal hand.—*Mis. Her.*

The latest communications from the Missionaries at these Islands, published in the Herald, are exceedingly encouraging. We select several paragraphs which are chiefly interesting for the facts which they embody.

Mr. Chamberlain thinks, that not less than a third part of the population

of Oahu give their attention to instruction, in some form or other. How large a portion of the inhabitants of all the islands are acquiring the rudiments of knowledge, it is not possible to tell: but it is stated, that 41,000 copies of an elementary book has been printed, and nearly all distributed; and that an edition of 10,000 copies of the hymn book, which has been frequently mentioned in this work, as going off very rapidly, though the missionaries are careful to give away copies to none, unless they can read, or have made such progress that they will soon be able to read. The entire edition would be gone in three months, were every one who applies, to be supplied with a copy.

Mr. Bishop, who labors at Kowai-hae, writes—

Sabbath evening, Nov. 5.—I have just returned from the services of this day, where I have preached twice to a congregation of more than ten thousand listening hearers. They were assembled in a cocoa-nut grove, and I delivered my message to them in the open air. The stillness of this immense multitude; the solemn occasion upon which we had met; the thought that all this people would pass into eternity in the lapse of a few years; gave a solemnity, and an interest to the scene, which I have seldom felt. The Lord helped me to speak as one standing between the two worlds,—as an ambassador of reconciliation between God and his fallen creature man, revealing to him a covenant of grace.

There was never, perhaps, a time, when the prospect of complete success to our enterprise was greater than at present. Could you but witness, for one day, the order, the attention, the anxious, eager look, and observe the tear which starts in the eye of the tawny, sun-burnt savage, and the countenance of hope and joy as he casts his eye upward to heaven upon hearing the terms of pardoning mercy proclaimed to him, your heart would leap for joy, and you would give God thanks for having ever put it into the hearts of any to come over the wide waste of water that divides us, to preach salvation to this people, who have long been sitting in darkness and the shadow of death.

Mr. Ely, whose station is at Kaavaroa, says,

Our schools are flourishing. Considerable efforts have been made the year past to improve the manner of instruction; and many are already able to read the word of God. I made a survey, a short time since, of the schools within ten miles each way from Kaavaroa. The number of scholars exceeds 2,000. And in the villages beyond, to the south, including Kau, I think that, at a moderate estimate, they may be reckoned 2,000 more, making in the whole, 4,000. I think the actual number exceeds this. But the number of scholars is limited only by the want of teachers. With safety it may be asserted, that, of the 80,000 people who inhabit Hawaii, 40,000 are ready to become learners, as soon as they can have teachers; and with even the present prospects, we may calculate that in two years from this date, 20,000 will be able to read the Gospels, and more than that number of copies will be wanted.

The sabbath-school under the care of Mrs. Ely is still flourishing. The scholars are now learning a history of important events from the Bible, in the form of questions and answers. We have often had occasion to speak of the children and youth of Kaavaroa, and are happy now to be able to state that we have daily and renewed encouragement to persevere in giving them instruction, and have the pleasing hope that many of them will ere long stand as pillars in the church of God.

Embarkation of Missionaries for Bombay.—On Tuesday, 6th ult., Rev. CYRUS STONE and Rev. DAVID OLIVER ALLEN, with their wives and Miss CYNTHIA FARRAR, embarked at Boston in the ship Emerald, Capt. Heard, for Calcutta, expecting to proceed from thence as soon as possible, to Bombay. Mr. Stone was ordained as a missionary at Springfield, Mass. a little more than a year since. Mr. Allen received ordination at Westminster, Mass. on the 21st of May last; and both had pursued a regular course of theological study at the Seminary in Andover. Miss Farrar has gone as a teacher with a view to taking charge of the schools for native females, which have lately been established at Bombay.

On the evening of the 5th, (which was the evening previous to their embarkation,) at the Monthly Concert, in Park-street church, and in the presence of a large congregation, the Instructions of the Prudential Committee were read to these missionaries, by the Corresponding Secretary; and they were specially commended to the divine protection, in the prayers offered on that occasion.—*Mis. Her.*

The Cherokee Alphabet.—We have formerly noticed the invention of a syllabic alphabet by George Guess, a native Cherokee. This alphabet is become an object of great national partiality, and indeed is regarded with so much enthusiasm by the Cherokees that the Missionaries think it would be useless to attempt introducing books printed in any other character. Mr. Worcester, a Missionary, thus writes to the Editor of the Missionary Herald on the subject.

Whether or not the impression of the Cherokees is correct, in regard to the superiority of their own alphabet for their own use, that impression they have, and it is not easy to be eradicated. It would be a vain attempt to persuade them to relinquish their own method of writing. Their enthusiasm is kindled: great numbers have learned to read: they are circulating hymns and portions of Scripture, and writing letters every day: they have given a medal to the inventor of a wonderful method of writing their own language: at their national council they have listened to a proposal to substitute an alphabet like Mr. Pickering's, and have rejected it: they have talked much of printing in the new and famous character: they have appropriated money to procure a press and types, and taken measures to ascertain the cost: some are eagerly anticipating the printing of the word of God in a manner in which they can read and understand it. Tell them now of printing in another character, and you throw water upon the fire, which you are wishing to kindle. To persuade them to learn that other, would be, in general, a hopeless task. Print a book in Guess's, and hundreds, both of

adults and children, can read it the moment it is given them: print it in Mr. Pickering's, and you have to overcome strong feelings of disappointment to kindle enthusiasm in the place of aversion, and by the assiduous labour of years, to attain, probably at best, only a part of what, on the other supposition, is already attained. In the meantime a crisis in the nation is passing by: a few years may decide its fate: those few should be occupied in the diligent use of means the most immediately efficacious towards their moral and intellectual improvement. And when at such a crisis, such an enthusiasm is kindled, it must be cherished, not repressed, if you would save the nation. If we had been ready to print books in Mr. Pickering's alphabet several years ago, it might have been of some avail. But it seems now too late. The experiment upon national feeling is too hazardous to be made, for the sake of all the advantage which can possibly be anticipated.

As a fount of types, on the model proposed by Guess and approved by the principal men among the Cherokees, is in a course of preparation, it may be expected that the Cherokees will soon have the means, as many of them certainly now have the disposition, to become a reading people,

Russia and France returning to Reason.—We are credibly informed that the Emperor of Russia has given permission for the re-establishment of the Bible Society, and that his Imperial Majesty liberally patronizes the institutions which enjoyed the favor of his late brother.

It gives us great pleasure to state, that the strong expressions of public feeling in France, relative to the projected law of the press, have induced the French Government to withdraw that most obnoxious and impolitic statute.—*Lond. Bap. Mag.*

Bigotry in Sardinia.—The King of Sardinia has issued an ordinance, decreeing that if any of his Catholic Piedmontese subjects die without receiving the sacrament, they shall be buried at night, and in unconsecrated ground; and that Protestants shall be interred without any public ceremony, not more than twelve persons of the same religion being allowed to be present.

MISCELLANEOUS.

American Asylum.—From the Eleventh Report of the Directors of the American Asylum, for the Education and Instruction of the Deaf and Dumb, we learn that the Institution is gradually extending the sphere of its usefulness. The whole number of those who have enjoyed its advantages, is two hundred and twenty-seven. Of these, about one half have left the Asylum, and have gone back into the world, furnished with the means of intercourse with their fellow men, prepared for usefulness and happiness in this life and made acquainted with those truths which reveal the blessedness of a future state and the way of obtaining it.

State Colonization Society.—A meeting of the citizens of this State at Hartford, on the 5th of May, formed a Society auxiliary to the American Colonization Society. According to the constitution, an annual subscription of one dollar shall constitute any individual a member of this Society; and a donation of not less than ten dollars at one time, a member for life. His Excellency the Governour of the State was chosen President of the Society.

The comparative severity of Egyptian and modern slavery is forcibly exhibited in the following paragraph which we extract from an article in the *Christian Observer*.

"Even the children of Israel multiplied in Egypt. They grew from a single family—from about seventy persons, to six hundred thousand men, besides women and children. To the British West Indies alone there have been carried from Africa, not fewer, on the most moderate calculation, than two millions of human beings. These have not only not increased, but they have diminished to little more than a third of that number."

Succor to the Greeks.—The brig *Levant* sailed from Philadelphia on the 31st of May for Greece, with eighteen hundred and fifty barrels of provisions.

The Boston Greek committee have obtained a vessel to transport a cargo of provisions to Greece.

The Hon. Daniel Waldo has made

a bequest to the Calvinist Society in Worcester, of the meeting house in which they worship, and five thousand dollars in addition, as a permanent

fund, the income of which is to be appropriated for the support of the gospel ministry in that society.

ORDINATIONS AND INSTALLATIONS.

May 19.—REV. WILLIAM S. PLUMMER, as an Evangelist, by the Presbytery of Orange, at Danville, N. Y. Sermon by the Rev. James W. Douglass.

June 19.—The Rev. ALVIN ACKLEY, over the Baptist Church in Colchester and East-Haddam, Conn. Sermon by Elden Wilcox.

May 20.—REV. E. EVANS, from Wales, was ordained as an Evangelist, by the New-York Independent Association in Providence Chapel. Sermon by the Rev. S. Overton, New-Jersey.

May 23.—REV. ELAD W. GOODMAN, over the Congregational Church in Springfield, Vt. Sermon by the Rev. P. Cook, of Acworth, N. H.

May 23.—REV. DAVID PAGE SMITH, over the Congregational Society in Sandwich, N. H. Sermon by Rev. Jacob W. Eastman, of Methuen, Ms.

May 23.—REV. EBENEZER COLMAN, over the Congregational Society in Swansey, N. H. Sermon by Rev. Mr. Barstow, of Keene.

May 23.—REV. RALPH S. CRAMP-
TON, over the Congregational Church in South Woodstock. Sermon by the Rev. Mr. Hotchkiss of Saybrook.

May 29.—REV. HENRY BENEDICT, at New-Canaan, as an Evangelist.

Sermon by the Rev. Mr. Barton of Ridgebury.

June 5.—REV. WALTER COLTON, Chaplain in the Military Academy, at Middletown, was ordained at Worthington, as an Evangelist. Sermon by the Rev. Mr. Allen, of Eastbury.

June 6.—REV. ICHABOD PLAISTED, over the South Church in Rochester, Mass. Sermon by the Rev. Mr. Storrs of Braintree.

June 6.—REV. SAMUEL C. JACKSON, over the West Church in Andover, Mass. Sermon by the Rev. Professor Stuart.

June 7.—REV. RODNEY A. MILLER, over the First Church in Worcester, Mass. Sermon by the Rev. Mr. Fay of Charlestown.

June 27.—The Rev. NATHANIEL GALE over the Unitarian Church in Dunstable, New-Hampshire. Sermon by the Rev. Mr. Gannett, of Boston.

June 27.—The Rev. SAMUEL H. RIDDEL, over the first Congregational Church in Glastenbury, Conn. Sermon by the Rev. Samuel Greene of Boston.

June 27.—The Rev. THOMAS HOLIDAY was installed Pastor of the Union Presbyterian Church of Onesquethaw, N. Y. Sermon by the Rev. H. R. Weed, of Albany.

TO CORRESPONDENTS.

A number of Communications have been received, which shall be noticed in due time. Among them are PHILODEMUS, JOSEPHUS, and PHILO. V. was too late for the present Number.

Erratum.—At page 357, line 22, in some copies, 'Shy revealer' should be 'Shy revealer.'